





J. N. Hearn
IMMORTALITY TRIUMPHANT.

THE EXISTENCE OF A GOD

AND

HUMAN IMMORTALITY

PHILOSOPHICALLY CONSIDERED,

AND

THE TRUTH OF DIVINE REVELATION SUBSTANTIATED.

BY

JOHN BOVEE DODS,

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"PHILOSOPHY OF ELECTRICAL PSYCHOLOGY," "EULOGY ON GENERAL
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CONTENTS.

	Pages
DEDICATION	3
INTRODUCTION	4-5

CHAPTER I.

GENERAL CAUSES OF INFIDELITY	13-23
------------------------------------	-------

The general course pursued by clergymen in regard to new discoveries in science—Their fears that something in nature will contradict the Bible—Some noble exceptions to this course among them—In this they are perhaps honest—Too many have entered the ministry unqualified as to scientific attainments—Are ignorant of the volume of Nature, which is elder Scripture—It embraces the Old and New Testaments—It is a boundless Revelation, a Bible with Bible inclosed—It arms man with divinity—He who contemns it is a blasphemer—There is a handwriting on the rock—There is a voice in storms, thunders, earthquakes—Science and Christianity should be united in wedlock—The momentary existence of man on earth—We should speak our convictions fearlessly—General ideas of a future existence—But few philosophical works against or in defense of human immortality—A growing skepticism in the public mind—The causes of skepticism fully stated.

CHAPTER II.

DR. PALEY'S ARGUMENT ON THE BEING OF A GOD, REFUTED	24-38
---	-------

Dr. Paley's argument has been generally adopted, that design proves intelligence and art—So far as it applies to a watch or machinery, it is correct; applied to animal life, it fails—He has refuted his own argument—To what Atheism owes its existence in Christian lands—It is principally to some absurd ideas held by Christians, such as spirit being an immateriality; that all things were created out of nothing; annihilation of matter, and of all creatures, except man—The absurdity of all these considered and proved—Objections of the Atheist answered, as to the brain producing thought—The Bible rejects the idea of creating all things out of nothing—Not a particle more of matter now than there ever was, and never will be a particle less—There can be but one infinity of absolute perfection in existence—Annihilation is an absurdity.

CHAPTER III.

THE ARGUMENT ON HUMAN IMMORTALITY AND THE
EXISTENCE OF A GOD COMMENCED. THE POINTS
TO BE ARGUED 39-46

The terms life, mind, or spirit defined—Vegetable life a species of mind—All life exists in God, from the highest intelligence down to the lowest vegetable life—These combined constitute perfect mind in Deity—The position assumed by the Atheist, that mind is the result of an organized brain, even as motion is the result of a well-finished watch—Proof that mind exists independent of a brain—Two grand objects in nature, mind and matter—The two defined—Vegetable life exists independent of vegetable organism—A field of wheat—The rose and its bush—The oak, all came from the life of the seed—All life is organism, and all inert matter is spherical—All life develops matter into organism.

CHAPTER IV.

DEVELOPMENTS OF LIFE CONSIDERED 47-59

What the vegetable life is to the production of the plant, the mind of man is to the production of the brain, and both as developing causes must have existed previous to the plant and brain, which are effects they produced—The Atheistic view of this subject—"Vestiges of Creation" gives a statement of Mr. Crosse having produced animal life by galvanism—This statement fully met, and its claims to philosophy considered—Advice to Mr. Crosse—Let him produce vegetable life by galvanism—Mind as an organized substance cannot be annihilated.

CHAPTER V.

PROOF OF AN INFINITE MIND, AND THE USE OF
HIS EXISTENCE 59-69

Insensibility of mind in death is no proof of its annihilation—Like begets like in organism—Moses is correct—All finites refer to the infinite; finite mind to infinite mind; finite matter to infinite matter—Figure of stamp developing itself in wax—Life and mind are the prototypes of all vegetable and animal forms—Objections of the Atheist considered.

CHAPTER VI.

THE LAWS OF NATURE DEFINED—POSSESS NO POWER
—ARE NOT CAUSES 70-80

Queries presented to the Atheist—The inconsistency of law producing results—Laws are not things, but modes of action—Example of a watch considered—Noah, Moses, Solomon,

and Cesar had no watches—Law of inert matter is eternal—
Its inertia proved—Cause of motion considered—It exists in
mind. Pages

CHAPTER VII.

IMMORTALITY TRIUMPHANT IN THE WHOLE ANIMAL
AND VEGETABLE CHAIN..... 81-91

Electricity has no self-motion, even though it is the agent that
moves the universe—It is the agent of mind; mind has self-
motion, and is the primal cause of all other motion, which is
but secondary—Each organ performs but one function—Mo-
tion pertains to but one substance—There is in all substances,
as we rise in the scale of matter, an approximation toward
motion—The simplicity of the subject, when condensed, pre-
sents but two objects in nature, which are *mind* and *matter*,
and but two forms, which are organism and sphere—Defini-
tion of mind in full—All mind is in God—Man a microcosm
of the universe—The whole animal and vegetable chain con-
sidered—The Hebrew text breathed the breath of lives—
Proof of the existence of God concluded—Proof of the im-
mortality of all animal and vegetable life concluded—Human
immortality proved—Immortality triumphant in the future,
endless existence of the whole chain of life and being—
Endless progression of the whole intellectual throng.

CHAPTER VIII.

TRUTH OF DIVINE REVELATION CONSIDERED.... 92-101

Philosophical Axiom the plan of the argument—The various
attacks of Atheists and Deists on the Bible—Volney as a
writer, and his mode of attack—Paine as a writer, and his
mode of attack; both considered—The condensed form of the
whole argument—Refutation of the positions of both Volney
and Paine—Volney is candid—Paine is not candid—The high-
toned honor and candor of the Scripture writers—The bar-
barity of nations when Moses wrote—The divine writers will
stand forever in their own greatness.

CHAPTER IX.

VOLUMES OF NATURE AND REVELATION COM-
PARED..... 102-107

Apparent contradictions in the volume of Revelation prove
nothing—The same apparent contradictions in Nature prove
nothing—If contradictions in Revelation prove the Bible
false, then contradictions in Nature prove her book false—
Instances of apparent contradiction in Nature's book point-
ed out—Poisons and wholesome fruits—Storms and calms—
Chemical non-affinities and affinities—Oil and water—Two

	Pages.
positive electric currents—Nature's laboratory—The position of Paine and his imitators—To prove the truth of divine Revelation, does not require an extended argument—It must be proved by a philosophical Axiom.	

CHAPTER X.

THE POSITION TAKEN, AND THE ARGUMENT OPENED.....	108-118
--	---------

The philosophical Axiom is the lion and his natural food, and the sheep and his food—The food of each reversed—They sicken, and feel pain—The human mind, and truth its food—Mind is fed by impressions—It requires its mental and moral sustenance to expand its powers, and make it happy, as the body does its food—Natural and moral right, and natural and moral wrong considered—The intellectual powers, and moral powers, and the office of each—Natural and moral right may act separately, or in conjunction—Examples given in the Heathen mother sacrificing her infant, and the Hindoo widow offering herself upon the funeral pyre—The doctrines of each brought to the test of the Axiom, and proved false, they are not the true food of the soul as they give pain, and do not unite duty and happiness in one—The Heathen religions considered as corruptions of that of Noah, Moses, and Christ—Philosophies of Greece and Rome prove insufficient to satisfy man.

CHAPTER XI.

CHARACTER OF CHRIST—HIS DOCTRINE AND HIS PHILOSOPHICAL AXIOM.....	119-127
---	---------

Born and brought up a Jew, yet was devoid of national peculiarities—His greatness—His philanthropy—His humility—Moved alone to set up a kingdom, and a doctrine as its law—His uniform confidence of success—No power could demolish either—He retained his confidence in the ultimate success of his doctrine through life, and in the agonies of death pronounced it finished—His obscure origin—The power of his eloquence—His doctrine yet stands, while those of Greece and Rome are gone—He lays down his own philosophical Axiom by which his doctrine may be tested—No other arguments are of any use to prove his doctrine true—We must not go out of the Bible to prove its truth, any more than out of nature to prove the truth of her book—The truths of both volumes are self-evident.

CHAPTER XII.

CHRIST ONLY HAS REVEALED GOD'S PATERNAL CHARACTER 128-133

The importance of his own Axiom as one of moral philosophy, and by which truth and falsehood may be detected in any doctrine, whether Heathen or Christian—To prove the truth of his doctrine as a divine Revelation, there is no occasion of noticing all the moral precepts in the Old and New Testaments—The Old Testament writers do not call God Father in the sense the Son revealed Him—The Son only has given Him that name—Moses has not—The prophets have not—The name *father*, in the Old Testament, considered from Genesis to Malachi—Was not known to them as belonging of right to God only—The Old Testament as a consistent introduction to the New—Its progressive light—Malachi stood between the two, look back to the Old, and forward to the sun of righteousness in the New.

CHAPTER XIII.

CHRIST'S REVELATION OF THE PATERNAL CHARACTER AND GOVERNMENT OF GOD, AND HIS DOCTRINE OF HUMAN DESTINY 134-142

The Old Testament names of God—Christ in the New, names Him the *Father* of himself and all mankind, exercising over them a paternal government—Rewards and punishments are rendered in parental mercy as a law of our being—The resurrection of the dead, and human destiny—The Father is unchangeable in all His perfections—The resurrection successive in an electrical body—Call no man Father—Say, our Father, which art in heaven—Old Testament writers and Heathens failed to discover the paternal character of God—It is glorious beyond conception of men or angels, as Christ revealed it.

CHAPTER XIV.

WHY SCIENCE AND CIVILIZATION EXTEND NO FARTHER THAN THE BIBLE HAS THROWN ITS BEAMS 143-150

The Heathen have a god for every thing; a god of wind, water, fire, thunder, war, etc.—Homer, Cicero, Virgil, believed in thirty thousand gods—Why are Atheists and Deists learned and moral—They were born in Christian lands—This would not have been the case, had they been born in heathen countries.

CHAPTER XV.

LANGUAGE IS A DIVINE REVELATION FROM GOD TO MAN 151-160

Idea of one God, if not recorded, will be lost, and many gods

substituted—All languages are derived from one language; all gods are derived from the idea of one God—all Heathen religions are corruptions of the religion of Noah, Moses, or Christ—The Hebrew is the language of heaven—The challenge to skeptics—The teachings of Christ in relation to the government of the Father, and our duty to Him and one another.

CHAPTER XVI.

PRECEPTS OF THE MASTER AND HIS COMPANIONS. 161-169

Passages of Scripture—On our domestic duties—Character of public teachers and religious bodies—On our political duties—On promiscuous duties we owe to God, ourselves, and all mankind—The beatitudes—Charity.

CHAPTER XVII.

THE EFFECT HIS DOCTRINE IS DESTINED TO ACHIEVE..... 170-177

Recapitulation of principal points—Rich exhibition of divine exuberance—He fulfills his own precepts in life, and his most difficult one for us to observe he fulfilled on the cross, by loving and forgiving his enemies, yes, his murderers—Sun of Righteousness compared with the natural sun.

CHAPTER XVIII.

CHRIST'S DOCTRINE STANDS THE TEST OF HIS OWN GOLDEN AXIOM..... 178-185

What a happy world, if Christ's precepts were obeyed!—Human governments would be lost in his kingdom of love in the soul—Love would be the supreme enthroned king—Appeal to the skeptic—The two scrolls—His doctrine unites duty and happiness in one—It is the true food of the soul—Bread and water sent me when dying with hunger or thirst—Immaterial from whom the doctrine came, an Indian or a Hottentot, it is still of God—Whether the Bible, as a divine Revelation, is proved, is submitted to the judgment of Christians and skeptics.

CHAPTER XIX.

THE DOCTRINE OF CHRIST CONTRASTED WITH HEATHEN PHILOSOPHY—HIS DEATH COMPARED WITH THAT OF SOCRATES..... 186-199

The benevolence, love, and true magnanimity of the Master—His perfect knowledge of man and his wants.

CHAPTER XX.

A BRIEF NOTICE OF A PUBLISHED CORRESPONDENCE BETWEEN MISS MARTINEAU AND MR. ATKINSON, BOTH OF ENGLAND—IN ITS CHARACTER ATHEISTIC 200

INTRODUCTION.

IN the first seven chapters of this volume I have briefly investigated, and independently discussed, the *Existence* of a God, as the intelligent Creator and Governor of the universe; the *Immortality* of man in a future state of being, and the *relation* in which animal, and vegetable life stand to both God and man. In the last thirteen chapters I have, as I conceive, clearly and irresistibly proved the *truth* of divine Revelation by a PHILOSOPHICAL AXIOM furnished us in the New Testament by our Saviour, and in the last chapter of the book I have bestowed a passing notice on the published letters of Miss Martineau and Mr. Atkinson, both of England.

The above *four* great and interesting subjects, that I have philosophically considered, embrace matter sufficient for at least four volumes of three hundred pages each, and hence I have been compelled to study condensation as well as brevity throughout, and in several instances to classify the materials of my subject in order to effect this end. Sensible of the solemnity and vast importance of my subject to man, and of the deep and thrilling interest that every reflecting mind must naturally feel in regard to its present happiness and future destiny, it should be read and understood by all. And as voluminous works are owned and read by comparatively but few individuals, not only on account of their price, but the discouraging thought of wading through an ocean of words, often of extraneous matter, to gain the desired information, so I have labored to obviate these objections, by presenting the great and important points of the subject in a small volume, which is offered as a cheap POCKET COMPANION to the Christian community.

It may be called "A SHORT AND EASY WAY WITH ATHEISTS AND DEISTS." I have candidly endeavored to meet

them on their own ground, and to dispute it with them inch by inch; and whether they are utterly refuted or not, is submitted to the impartial tribunal of public opinion. I have grappled only with the great and important positions of my opposers, and brought in array against them all the important points involved in the interesting subjects I have treated, and passed over those of minor consideration, many of which would have been, no doubt, not only interesting but valuable to the reader. And to make myself entirely intelligible to the humblest capacity, and to benefit the rising generation, I have studied plainness of speech, and even presented each great truth in various forms of argument, so as by this mode of *repetition* to make the impression deep and lasting by a single perusal. Notwithstanding the condensed and brief form of the argument, this repetition I found to be indispensably necessary in order to produce the desired result, which is impression.

In my Sixth and Seventh Lectures on the "Philosophy of Electrical Psychology," I attempt to prove the existence of an intelligent Creator from *Motion*, and also speak of the successive order in which the vegetable and animal creation were produced, and there state that they were all immortal. Several distinguished gentlemen who had perused the above work, have written me from various sections of the United States—some requesting me to write a work exclusively on the *being of a God*—some urging a work on *human Immortality*—some on the truth of divine Revelation, and one of my learned friends wrote desiring to know what evidence I could produce that the human race would exist in a future, immortal state of being, if the whole animal creation were to be annihilated! These communications, in connection with the urgent verbal requests of several of my literary friends, have induced me to present my views in this brief form upon the various subjects of inquiry. Finally, that they may convey consolation to the bereaved, and hope and joy to the dying, is the sincere desire and prayer of the Author.

J. B. DODS,

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IMMORTALITY TRIUMPHANT.

CHAPTER I.

It is a circumstance deeply to be regretted, that clergymen have, in all ages since the Christian era, so managed as to give the general impression, that they were fearful that some greater light might lie concealed in the Book of Nature that would, when discovered, at least eclipse, if not extinguish, the undying light of Revelation. Hence they have opposed and resisted each rising science in its turn, as it was struggling into life, and have exerted every effort to blast it in the bud of its being; or if suddenly born into existence, they have labored to crush it in the cradle of its infancy. To this course of procedure, there have been, and still are, some proud exceptions standing out against the tide of sectarian party, *firm*, like some verdant, rock-bound island in the bosom of the ocean, unshaken by its waves—unmoved by its storms! In their opposition to each rising science, I have no ques-

tion of their sincerity and candor, as they were fearful it might clash with the teachings of divine Revelation. But their "zeal was not according to knowledge" when kindled in such a cause, and moving them to exert their powers and direct their influence to such an unworthy end.

It is, indeed, a humiliating consideration, that too many have entered the ministry who, though they possessed every necessary moral and religious qualification for their profession, were nevertheless utterly ignorant of the sciences spread out above, around, and beneath them in the great Book of Nature written by the hand of the Eternal, and on whose sacred pages are no human interpolations. It bears the impress of Divinity on its front, and the truth of Inspiration in the majesty of its being. They have no philosophy to perceive that our *globe, planets, central sun, and those starry worlds* that mantle the bosom of night, are but the books that make up the Old Testament of Nature, and contain the types and shadows, the earthly forms and ceremonies, and the letter of the law written for the perusal of all, and which past generations have contemplated with wonder—have studied with awe! And much less are they able to perceive, that *electricity*, a universal and invisible agent, and all the unseen *powers, energies, and forces* by which all worlds in immensity are moved, and all the multifarious operations in their mineral, vegetable, and animal kingdoms

are carried on, are but the New Testament books of Nature now being revealed to our world. These subtle, unseen agents constitute the last Revelation of God to men, and will seal up the vision and the prophecy in relation to human knowledge, human perfection, and human destiny. The contemplation of these open pages, written in characters of brilliant suns and countless worlds, moving through immensity with the rapidity of the lightning's blaze, forces upon the mind those amazing conceptions of the oppressive grandeur of the subject that cause it to struggle! but it is a struggle of never-ceasing delight. It is worthy the loftiest thought! It is the starry diadem of Jehovah's glory!

In this all-perfect and boundless Revelation we see Bible with Bible inclosed!—a wheel within a wheel! Read our globe and all its visible wonders, and then read the invisible agents that move it and carry on all its operations, and you read the whole boundless Book of Nature's Old and New Testaments, the letter and its spirit in this microcosm abridgment. The clergyman, who stands in the pulpit as a divine instructor, ignorant of this Book, is not qualified for his station. He lacks that which arms man with divinity. And he, who stands there, however learned he may be, and opposes any science that the Book of Nature unfolds, through the medium of some master mind, is a bold blasphemer, and unfit for his office. He stands there

in self-complacency cursing his Creator by contemning the Book of Nature, which is elder Scripture written by God's own hand.

There is an original and unmistakable handwriting on the rugged rock—in the lofty mountain—in the flowery field—in the shady grove—in the basined ocean—and in the deep strata of the globe. There, in defiance of the sneering bigot and the scoffer of science, it has stood in bold and indelible characters, for ages on ages, and there it will stand forever. And who can have the impiety to refuse to read the handwriting of his God spread out before him in the volume of nature? Not only is this handwriting seen, but there is a voice heard in the breathing wind—in the rushing storm—in the roaring ocean—in the rumbling earthquake—and in the bursting thunder, speaking, free and unchained, the sentiments of nature, and imparting lessons of freedom to men. And who is so abject and cowardly a slave to the impulse of popular opinion and prejudice, that he dare not respond to the free, universal voice of nature, and speak openly and boldly the true sentiments of his heart? The freedom of the human soul, in the pursuit of science and truth, should be encouraged and rewarded, rather than opposed and denounced, so that man might be elevated to the highest dignity and grandeur of his nature. This work should be commenced in the pulpit, so that the spirit of free inquiry might be the

more speedily impressed upon the great mass of mind, and by making Science go hand-in-hand with Christianity, as the Master and His inspired servants intended, a new and glorious reformation would dawn upon the world, and be hailed by every true philanthropist with joy.

Our present existence is momentary, and we should spend it in seeking for human happiness. "Life is but a vapor that appeareth for a little while and then vanisheth away." The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever-changeful drama of life. Not a solitary individual re-enters the world's theater. All take their exit, and are known no more beneath the sun forever. Go to yonder graveyard, and there learn the only language of the tomb, the epitaph declaring that they once lived. Lettered stones and monuments are more instructive than the once living thousands whose memories they preserve from oblivion. All, except these, is speechless as the chambers of eternal silence! No lingering spirits hover around their mouldering relics, whispering any intelligence of their present existence. The eternal country for which they seemed to embark returns us no intelligence of their safe arrival. We stand around the dying bed—follow them to the verge of time, and, standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last dreadful

struggle is over, and we see them sink in the fathomless abyss! We feel our own feet slide from the precarious brink on which we stand, and but few suns more, and we, too, shall be whelmed 'mid death's awful waves.

Such is the fate of man! but aside from Revelation, is there no hope beyond this closing scene? Is there no power in the arm of philosophy, Nature's eldest-born daughter, to snatch man from final death, and to sustain his faith and hope, by furnishing the proof of the being of a God, and his own consequent immortality? These, and also the truth of divine Revelation, are the interesting points to be argued. In accomplishing this task, I shall speak freely and fearlessly the unchained convictions of my own mind, regardless of the opinions of men, and shall hold no one responsible for what I may utter. I believe, that there are those among Atheists and Deists as honest and sincere in their convictions as there are among Christians who are honest and sincere in theirs. Denunciation does not become the scholar, the gentleman, and much less the Christian. All are brethren, having a common origin, a common interest, and a common destination. I shall therefore treat them with Christian courtesy and respect, and my whole aim shall be to shed light upon a subject so full of deep and thrilling interest to us all.

A future state of conscious existence for man, after

he shall have passed the ordeal of death, has been the belief and cherished hope of all nations from the earliest periods of history down to the present day. To this, indeed, there are some exceptions now, and, for aught we know to the contrary, there may have been exceptions to this general belief through the long lapse of these intervening ages. The hope of a future existence, having been so generally entertained and cherished by mankind in all ages of the world, seems to be innate in the human bosom, and by many it has been, and still is, regarded in this light.

The *direct* attacks upon the doctrine of human immortality, by any philosophical, ingenious, and well-written essay, have been few and far between. And this may be a principal reason why so few, if any, have, on the other hand, been published by the clergy in its defense. It has, however, been again and again *indirectly* assailed in various forms by different individuals through books and pamphlets, and their arguments have been, in some instances at least, enforced by an ingenious display of talent, and a force of eloquence, that have not only startled the public mind as with an electric shock, but have shipwrecked the faith and blasted the hope of many a parent and child of meeting again beyond the grave. When I say that this faith has been *indirectly* assailed, I mean by arguments intended to disprove the truth and sanctity of divine Revelation. So far as the faith and confi-

dence of the community in the sacred Scriptures are shaken, so far are they likewise shaken in the truth of a future state of existence. But according to the rules of logic this should not be so, because to disprove the truth of divine Revelation most conclusively could not in the least affect the truth of human immortality. This might still be true, independent of any divine revelation concerning it being made to men.

There are also arguments published intended to disprove the being of a God as an intelligent Spirit. And here I would remark, that both reason and philosophy most clearly teach, that if the existence of a Supreme Being could be conclusively disproved, this alone would overthrow not only divine revelation, but also the doctrine of a future existence, and prove our faith and hope in it to be a mere reverie of fancy—a bright but visionary dream! Let the skeptic then gird himself to the herculean task, and call into action all his mental energies—let him for once put forth his proudest thought—grasp the subject with a giant arm, and disprove the existence of an infinite Intelligence, and his work is done. He buries divine Revelation, human hope, and human immortality, all in one common grave! But if philosophy refuses to lend her aid, as she uniformly has and ever must, to controvert successfully the existence of God, then there is no argument within the grasp of human power to disprove the existence of our race in a future world—none to

prove that death is the end of man, where the bright intellect shall be extinguished, and its affections forever cease to burn! If there is a God who exists immortal, so shall his offspring, man, even though revelation were proved false as the baseless fabric of a visionary dream.

It is a consideration, deeply to be regretted, that no publications, containing philosophical arguments in proof of the being of a God and human immortality are, in these days, placed in the hands of the public by those who stand at the sacred altar. The necessities of the age demand it, and it is the duty of divines to meet this demand. Their profession fits them for the task, inasmuch as it involves them in the constant contemplation of this sublime and interesting theme. Improvements in machinery, and in the arts and sciences, are advancing with a speed unparalleled in the annals of history, and new light in various departments is continually breaking on the world. They, too, should call the arm of philosophy and science to their aid, and shed their light and power upon the nature of spirit and the destiny of man, and meet the skeptic in the open fields of nature.

There is evidently a secret and growing skepticism in the public mind in relation to a future state of existence, and also the being of a God; and though it may not, as a matter of policy, openly manifest itself, for fear of popular opinion, yet it is none the less clearly

perceived in the frequent expression of doubts, not only by some of those in the common walks of life, but by some of the most intelligent and highly cultivated minds among the business community, and even among the learned professions. And yet many of these, as a matter of popularity, are constant in their attendance at the most fashionable churches in our cities and villages, and pay liberally toward the support of a clergyman.

On a subject so grave and important as this, and one that involves the dearest interests of man, it may be well to inquire what are the operating causes that induce this state of things? In answer to this, I would say, that there are newspapers established, and pamphlets also issued for the purpose of propagating infidel sentiments, and through these the Scriptures, as a system of divine revelation, are openly assailed and ridiculed; and these are allowed to pass unanswered and even unnoticed, as being unworthy of serious consideration. But it is high time that the advocates of Christianity should be cautioned to beware of such indifference. An argument that would have no weight upon a gifted mind, it should be remembered, might still unsettle, if not utterly shipwreck the faith of a more humble capacity. In addition to the above, there are also books published by those professing to be believers in Christianity, in which the sacred oracles are lightly spoken of, and the inspired writers of both Old and New Testa-

ments are irreverently treated, and their pretensions exhibited in such a manner as to weaken public confidence in them as servants divinely inspired to reveal the will of God to men.

These are, perhaps, the principal causes operating to destroy human faith and hope in a future state of existence, by first destroying their faith and confidence in the Bible as containing a divine revelation. These writers not being noticed is construed into an inability on the part of the clergy to refute them. And the ideas Christians generally entertain of God as a spirit, and of His attributes, and the manner in which many have reasoned to prove His existence, have driven many to Atheism. But permit me again to say, that could they ultimately succeed in demolishing the Book of books, and proving it a cunningly devised fable of human invention, yet this circumstance could not in the least affect the truth of human immortality. This rests upon the being of a God—the nature of spirit, and was true long before the Bible had an existence. The Bible did not create man's immortality. It only professes to be the medium through which life and immortality were brought to light. It simply professes to reveal what previously existed as truth.

CHAPTER II.

As, then, the truth of human immortality must be proved either by a philosophical argument offered directly in its defense, or by proving the existence of God as an intelligent Spirit, so it may be said, that Dr. Paley has, in his "Natural Theology," most successfully established the latter position, and hence all further arguments to prove the existence of a God are but a useless effort—a work of supererogation. While I freely admit that Dr. Paley has exercised much ingenuity in handling the subject, that "*design proves intelligence and art,*" yet I must confess that this argument does not, in my apprehension, successfully prove the existence of an infinite Intelligence as the designer. As all who have written upon this interesting subject since the days of Paley have, so far as my knowledge extends, followed in his footsteps, and done but little more than to reiterate, in substance, his arguments, it may, perhaps, be necessary that I should notice this well known position, and candidly test its soundness. Indeed, its celebrity demands this at my hands.

There is no occasion that I should follow him in the

numerous examples he has furnished as affording evident traces of *design* and *art* to prove the existence of an intelligent *designer* and *artist*, who alone could have adapted means to ends. One will suffice as a specimen of the whole. He contends, for instance, that the several parts of a watch harmoniously arranged to produce motion prove the existence of an intelligent workman who planned and made it. He contends that there are so many adaptations of means to various ends—so much order, harmony, beauty, skill, and contrivance perceived, that it must have had a contriver—an intelligent cause adequate to the effect produced. This reasoning every sane man will admit to be correct. This being granted, I would now inquire—is there any adaptation of means to ends? or is there any beauty, order, or harmony in the several parts of the watch, or in the watch as a whole, that does not essentially exist in, and belong to the intelligent workman? Does not the whole exist in him, as the *cause*, that we see manifest in the watch, as the *effect*. This, Paley, in his argument, admits as a preparation to give the greater force to his second predicate.

He then moves his position, *a posteriori*, one step farther back, making in his next argument *man* the *effect*, who in his first argument was the cause. It will here be borne in mind, that Dr. Paley has now left dead matter, and confines his reasoning to ani-

mated existence, or life in both cause and effect. He argues that the mechanism of the human eye, and, indeed, of the whole body—the adaptation of means to ends—and the beauty, order, and harmony of the entire structure most conclusively prove the existence of an intelligent workman who made it, and that this workman is God. He made man as certainly as man made the watch. Here the doctor rests his argument as incontrovertible. For the present let this be admitted.

To test the soundness of this reasoning, I would make still farther inquiries. Is there any adaptation of means to ends? is there any beauty, order, harmony, or glory in man as a whole, that does not essentially exist in, and belong to the maker who is God? Does not the whole exist in God as the *cause*, that we see manifest in man as the *effect*? This I see no way to avoid in his present position any more than in his first. I would then pursue these queries one step farther. How came all this beauty, order, harmony and glory to exist in God? In Him are concentrated all possible means adapted to ends that exist in man, and in all creatures that swarm in the universe. And as these imply intelligence and art, and prove an intelligent designer and maker—who made God? Dr. Paley answers—no higher intelligence made Him! He is absolutely eternal—exists as a matter of necessity, and all the harmonies of the universe forever existed in Him as

the great first cause of all consequent causes and effects.

The doctor has now overthrown his own argument ! What he contends exists in man, as most conclusive evidence of a previous intelligent designer, he now denies as being any evidence whatever ! This is clearly made manifest in the following queries : Does the adaptation of means to ends—do order, harmony, and beauty in man prove that he had a designer or Maker ? The doctor, without the least hesitation, answers *yes!* But do these in the Deity prove that He had a designer or maker ? The doctor now answers, *no!* Where then in the vast temple of philosophy is his argument ? Nowhere ! It never entered there. He left it at the door of her tabernacle, slain with his own weapon in the outer court. And there his followers have ever since continued to exhibit the ghost of his offering till the ceremony has become stale. On the doctor's own ground of reasoning the Atheist might step forward and say—that universal worlds—all their beauty, order, harmony, and glory, with all their adaptations of means to ends ; with all their countless varieties of vegetable and animal productions, and all their complicate organisms, exist as a matter of necessity without any designer or maker ! And it will be perceived, that the argument of Dr. Paley, and the one I suggest for the Atheist, stand upon the same ground. The doctor only removed the difficulty one step farther back from

the starting point, without accounting for it. The Atheist may take it up where the doctor left it, remove it one step farther back, and the force of the argument disappears. In this case they come out even, for nothing has been proved.

A few moments' reflection will enable us to see the difficulty under which Dr. Paley labors, and the entire inaptitude of his argument to the subject under consideration. He commences with mechanism contrived and produced by human ingenuity out of dead matter. Now, it is readily perceived, and no one will dispute, that such mechanism proves the existence of an intelligent machinist who contrived and produced it. But this was accomplished, not according to a law of internal development, but by external impressions on dead matter. This the Creator never has done, and never can do. The majesty and nature of His existence alike forbid it. He has never planned and built machinery, nor dwellings of minerals, wood, or stone, without using man as an instrument. Not a solitary instance of this kind can be produced under the whole canopy of heaven. These were constructed by external artificial impressions on dead matter. But the various organisms composing the bodies of animated existence, were produced out of dead matter according to a natural law of internal development. They were produced by *internal* impressions of mind itself, which is eternal and living organism. The body is, therefore, in all its complicate

parts, but a natural result of mind itself. The body is the natural development—the outward manifestation of the mind, independent of any previous design, or even thought, to mould, arrange, or adapt the several parts, or organisms, one to the other as means to ends. The body is but the complicate organism of the complicate mind, which is natural, eternal organism, and from which all adaptation of means to ends—all order, harmony, and beauty, are evolved as a natural result. Invisible mind manifests itself in a visible organism. This will be more fully noticed hereafter. Hence we perceive, that the nature of the subject more properly requires us to reason, *a priori*, from *cause* to *effect*, than, *a posteriori*, from *effect* to *cause*. The latter is the mode adopted and pursued by Dr. Paley.

There is no question in my mind, that Atheism in Christian lands owes its existence to the erroneous opinions which the believers in a God and human immortality have honestly adopted, and the manner in which they have reasoned to sustain them. I am sensible, that the great obscurity in which this subject has been for ages involved, is owing to the circumstance, that *three positions* have been assumed, and taken for granted as true, without a single sound argument ever having been offered in their defense. The *first* of these positions is, that the infinite mind or spirit is an *immateriality*! The *second* is, that this immaterial Spirit has created all things out of nothing! And the

third is, that all creatures and things, except the human race, will be annihilated! These *three* assumed positions are alike unphilosophical and absurd. And the general credence they have obtained in the public mind, and the superstitions they have naturally engendered, have been the cause of driving many a thinking mind honestly to adopt Atheism as the more rational system of the two. On each of these *three* I submit a few remarks.

An *immateriality* is a nonentity—a nothing! It is as much a violation of reason and common sense to contend, that the infinite Spirit is an *immateriality*, as to contend, that all things were created out of nothing. And to contend, that the brute creation, many of which know more than some human beings, will be annihilated, is but to crush the bright hope of human immortality, and drive men into the regions of darkness, doubt, and skepticism.

All matter, however fine and invisible its particles may be, has nevertheless some form. It must, as a matter of necessity, possess *length, breadth, thickness, and occupy space*. That it possesses these, as its natural attributes, reason admits as self-evident, and of these we cannot, even in imagination, divest it. To deny, that any particle of matter has length, breadth, thickness, or occupies any space, is but to deny its existence. This is the united testimony of philosophy, reason, and common sense. On the same principle of

induction, it conclusively and irresistibly follows, that if spirit is an *immateriality*, it cannot possess any of these attributes. And to say, that it possesses neither length, breadth, thickness, nor occupies any space, is but denying its existence, and asserting it to be nothing. The whole amount of its philosophy is, that the Creator of the universe and the spirits of all His intelligent offspring, could be contained in a nut-shell as well as in infinite space! This would be blasphemy. What name, then, shall we give the declaration, that He occupies *no space*, because He is an immateriality? To contend, that an immaterial Spirit created all things out of nothing, is only asserting, that nothing created all things out of nothing, than which nothing can be more absurd. Indeed, I am at a loss by what name to call it. It is *profound absurdity seated supreme on its own throne!*

Though it is the commonly received opinion that all things were created out of nothing, yet in all ages of the Christian church, there have been some eminent men who have rejected this idea, and contended that all things were created out of matter. Among these was the celebrated John Milton, author of "*Paradise Lost.*" He was at war with the idea, that all things were created out of nothing. In his "*Treatise on Christian Doctrine,*" volume 1, pages 236 and 237, he says: "It is clear, then, that the world was framed out of matter of some kind or other. For since *action*

and *passion* are relative terms, and since, consequently, no agent can act externally, unless there be some patient such as matter; it appears impossible that God could have created this world out of nothing—not from any defect of power on His part—but because it was necessary that something should previously have existed capable of receiving passively the exertion of the divine efficacy. Since, therefore, both Scripture and reason concur in pronouncing that all these things were made, not out of nothing, but out of matter,” etc.

So we perceive, Milton contends that both Scripture and reason teach, that all things were made out of matter. Though we are not bound by the rules of logic to prove a *negative*, yet it is easy to prove that all things were not created out of nothing. To this end I will call into my service the following argument, contained in a published work of mine.

We raise an axe, and at a single blow cut in two a piece one inch in diameter. Now it is certain that this wood was not severed instantly in all its parts. If it were, then the lower part would have been cut at the same time that the upper part was, which is perfectly absurd and impossible. The axe certainly passed gradually through that wood and progressively separated one grain after another. This we readily perceive. By *instantly*, we are to understand that no time shall elapse between the accomplishment of any two given acts. It may, however, be said, that there are bodies that

move with greater velocity than this axe, so as to make the movement strictly *instantaneous*. I will then take another. There is nothing with which we are acquainted that moves with greater velocity than electric light—its motion being about twelve million miles in a minute. Hence the passage of a ray of light from the sun to the earth would be about eight minutes. It is, therefore, absurd to say, that a ray of light could be at the sun and at the earth at the same instant, as it would allow no time for its passage. I will now apply the above argument to the subject before us.

We know that there can be no intervening medium whatever between something and nothing—and if *something* were created out of *nothing*, it could not in the nature of things have been done *progressively* or *gradually*. It is impossible, in the very nature of things, to lay hold on nothing and make it gradually nearer, and still nearer toward something, and yet not to be something, because the instant it became, in its creation, the least conceivable remove from nothing it would be something. It must, in the very nature of things, have remained nothing till it became something, for there can positively be no gradation, as I have shown. If, then, nothing were ever created into something, it must have been done *instantly*, in the true and absolute sense of this word. And if done *instantly*, it must have been *something* and *nothing* at the same instant, which is absurd and impossible. It is just as absurd as to con-

tend that the stick of wood could have been cut at the bottom at the same time it was at the top ; or that a ray of light could have been at the sun and at the earth at the same time. Hence all things could not have been created out of nothing. No inductive philosophy can reach the subject—no algebra can approach it. What mathematician would undertake to demonstrate how many nothings it would require to make the first unit of something ? The whole result of the operation would unquestionably produce for answer (0) zero—
QUOD FUIT DEMONSTRANDUM !

It is by no means strange, that so much skepticism exists in the Christian world ! It is not strange that such sentiments incorporated with Christianity, and admitted to be the foundation on which the pillars of the superstructure rest, should induce thousands to renounce the immortality of mind, and to contend, that it is but the result of an organized brain, on which the blood and circulating forces operate and produce thought ! In proof of this, the Atheist contends, that the powers of each mind are phrenologically proportionate to the development or size of the brain, all other things being equal. But the position, that the circulating forces produce thought, cannot be sustained, inasmuch as thought is suspended in sleep, while the blood still continues to flow and act upon the brain. Whereas, if thought were the result of an organized brain, moved by the circulating forces, we should con-

tinue to think in sleep as we do when awake. The circumstance, that the mental powers are proportionate to the development of the brain, is no evidence that mind is the result of an organized brain, because it was the original capacity of mind itself in each individual that developed a corresponding capacity of brain.

On the other hand, I am well aware, that the advocates for the immateriality of mind endeavor to sustain their position by contending, that as thought has neither length, breadth, thickness, nor occupies any space, so the *immateriality* of mind is unquestionably true. But in this case they mistake the *effect* for the *cause*. Thought is not mind, but the effect of it. There is something that thinks, and this something is mind. But if thought itself be mind, then mind is annihilated in sleep, inasmuch as thought ceases to exist. If it be said, that we think in our dreams—to this I reply, that in such cases we are not entirely asleep. If we are, why then do we not always dream in our sleeping moments? This question is by them unanswerable. Mind, though a substance, is not, like dead matter, *inert*, but directly the reverse of this. It is its nature to move, when left unimpeded and free, and the effect of mind when in motion is thought. Let its motion be stilled by electro-nervous compression, as in sleep or otherwise, and thought ceases. Let it be released from this condition, it will again resume

its motion, and thought is the result. Reason and all the mental manifestations are not mind, but the results of mind while in motion.

It is equally inconsistent to contend, that matter will be annihilated, and that all creatures, except man, will be blotted out from the catalogue of existence, and forever cease to be! As the annihilation of matter is but the counterpart of creating all things out of nothing, so its absurdity is clearly manifest, as its *instant* annihilation would require it to be something and nothing at the same instant. From whence the ideas of creating all things out of nothing and their ultimate annihilation originated, and how they obtained credence in the Christian world is very difficult to determine; and more particularly so, when they set reason and common sense at defiance, while Revelation retains a silence upon the subject as profound as the grave. Not a word is there breathed about creating all things out of nothing, nor does the Hebrew word rendered *create*, as there used, convey such an idea, but rather the contrary. The Bible says—"God created man *out of the dust* of the earth." Here the word *create* is used in reference to an existing substance. Again the Bible says—"The things that are seen were not made of things that do appear." Here is the declaration, that the substances seen were made of *invisible substances*, for by *things* are meant *substances*. The Scriptures should not be made respon-

sible for the senseless declarations contained in human creeds. If all things were made out of electricity, which is invisible, is diffused throughout immensity, and contains the primary elements of all visible things, then all is plain, and the Scriptures, on this subject, at least, are perfectly consistent.

There is not a single particle more of matter in existence *now*, than there ever was, nor will there ever be a single particle less than there is at the present moment. Absolute perfection is the natural impression only of an absolute Infinity. When I say an absolute Infinity, I mean all that boundless space can contain of inert matter, and living, self-moving spirit, the whole involving unending duration. There can be but one Infinity in existence. When we say infinite space and infinite duration, we do not mean two infinities—because space and duration are not of themselves things, but conditions in which things may be placed. There can be but One Infinity of absolute perfection in existence.

If, then, all inert matter existing in immensity of space, whether formed into worlds, moving around their respective suns, or yet slumbering in the bosom of chaotic night—if the whole were created out of nothing, then there must have been a period when an absolute Infinity and its perfection had no existence! And if the scattered atoms of matter, and all worlds now in being, shall at some future moment be annihilated,

then there will again be a period when an absolute Infinity and its perfection will have no existence. Yes —if even one single particle of matter were added to the infinite mass now in being, or taken away from it and annihilated, it would alike destroy the perfection and harmony of the one *absolute Infinity*, and prove as disastrous to animal and vegetable existence as though infinite space were suddenly filled with one infinite globe, or that the whole were struck out of existence, and left behind it a cheerless blank of desolation.

CHAPTER III.

THE propositions to be argued are *Three*: THE EXISTENCE OF A GOD as an intelligent spirit—HUMAN IMMORTALITY—and the TRUTH OF DIVINE REVELATION.

Either of the three above propositions contain matter sufficient for a separate volume. And as my space is restricted to a certain number of pages, of about four hours reading, so I am compelled to be brief upon each. Having made these general introductory observations to prepare the mind for the subject, I am now ready to take into consideration the being of a God and human immortality. I choose to take them both into consideration, and involve them at once in the same argument. But in establishing these two interesting points, *truth*, and (strange as it may seem) *brevity* compel me to extend my arguments to the whole animal and vegetable creation, and include them in the vast and boundless theme of immortality. The positions I have taken in the arguments already offered on creation, annihilation, mind, and matter, and on one infinity of absolute perfection, forbid me to exclude them. Indeed, the voice of philosophy, the powers of

reason, and the impulses of benevolence united, call and invite me to enter this boundless field of endless variety. Christians, who unceasingly speak of verdant groves, trees of life, and unwithering flowers, as figures, at least, fitly pertaining to a future world, will not condemn me for my present effort.

As I am now ready to commence my argument, I desire it to be distinctly understood, that whenever I use the terms *life*, *mind*, or *spirit*, I mean one and the same thing, differing only in the degrees of intelligence, sensation, or motion in the individual existence to which I may apply them. I hold all life, whether animal or vegetable, to be a *species* of *mind*, in some one of the ever-varied links composing the vast chain of being, and consequently immortal. By this I mean, that there are as many varieties of life in God, the infinite fountain of Mind, as there are streams of life that issue from His being—as many as there are of elements in dead matter. And as all these elements combined, form one perfect body of dead, inert matter, so all the varieties of life combined, and corresponding to these, constitute one perfectly organized Mind as the only motive power. And these two combined constitute the one Infinity of absolute perfection. I now proceed to the argument.

The Atheist contends, that mind is not an immortal substance or being, but the result of an organized brain. That as certain motions are the natural result

of all the complicate parts of a well-finished watch, in accordance with the laws of its mechanism when wound up, so thought, reason, and all the various mental manifestations are the natural result of the human brain in accordance with the laws of its complicate organism. If this be so, then death is certainly the end of man, and human immortality is but a visionary dream! This is making mind to be the effect of an organized brain, even as motion is the effect of the mechanism of the watch. Destroy the mechanism of the watch, and motion is gone. Destroy the organism of the brain, and mind is no more! Surely this is a contemplation of gloom as profound, as the end is melancholy. As this is a subject of most deep and thrilling interest to every sensitive mind, let us take a calm and leisurely survey of the position here assumed by the Atheist, and see whether reason or the philosophy of nature will sustain him.

If, then, I succeed in showing his position to be untenable and groundless, by proving that mind exists independent of an organized brain, and so far from being the effect of such organism is, in reality, the cause that produced it, then human immortality is established and my point is gained. This is certain, for if mind, as a cause, exists independent of such organized brain, then it is positively a substance, and its annihilation is of course impossible.

In the first place, there is certainly nothing more

evident, than that the organism of the human brain is an effect; because as such it begins and ends its existence. Though an effect, yet it may act as a *secondary cause*, but this does not change the position of its being in reality an effect. Even the circumstance, that the materials of which it is composed are eternal, does not in the least affect this position. The materials in their unorganized state were not the brain. The brain, as such, is younger than the elementary substances of which it is composed, and is therefore an effect. As an effect it requires an adequate cause. The same is true in relation to all animal and vegetable bodies in existence. They are but effects depending upon invisible correspondent causes for their existence.

It is universally admitted, because it is self-evident, that there are but two grand objects presented in nature for human contemplation. These are *mind* and *inert matter*. By mind, in the full sense of the term, I understand that organized substance or element in all its varieties which possesses in itself the attributes, *first*, of LIFE; *second*, of involuntary MOTION; *third*, of voluntary MOTION; *fourth*, of SENSATION; and *fifth*, of INTELLIGENCE, which is the result of these MOTIONS. That invisible and primary substance to which these pertain, and in which they essentially inhere and combine, is *mind*, in its fullest sense. And by dead, inert matter, I understand that primary sub-

stance in all its varieties which does not possess the attributes either of life, motion, or sensation, and consequently has no power of intelligence. Though I contend, that mind is, indeed, an elementary substance as really so as any other in existence, yet it is in the above sense I desire to be uniformly understood when using the terms *mind* and *matter*.

In the light my subject now stands, I proceed to the argument, *a priori*, to prove that mind exists as an element or substance independent of an organized brain, and that vegetable life exists independent of even vegetable organism. In order to accomplish this successfully, I claim the privilege of freely ranging the universe, and summoning to my aid, so far as my feeble abilities permit, all the powers of philosophy in nature, and bringing into court her uniform testimony, given in her ever-varied and beautiful operations throughout the vegetable and animal kingdom. The cause that we see everywhere operating in the vegetable department is life; and from *life*, as the original cause, all *organism* as an effect proceeds. All original causes, without an exception, are *invisible*, and in these are concentrated all the moving powers and energies of the universe.

All that is rendered visible, whether through development or by creative consolidation, is an effect, and though it may operate as a secondary cause, yet it can never become an original self-existent cause. We

see, for instance, a field of wheat. On examination we find that each of these innumerable stalks is a hollow tube supporting a head of a certain configuration, loaded with grains. These are severally encompassed with chaff and all the necessary appendages to secure their existence, and facilitate and further their development. The whole structure, in all its organic beauty, stands before us erect and visible. As lovers of nature, we gaze with admiration upon this specimen of her production. We see it invested with certain outward lineaments of form, and every adaptation of means to ends, and yet we are certain that no intelligent artist has exercised his skill in chiseling its form by any external impressions. No tool was ever lifted up to pollute it. It stands before us a field of grain in waving majesty as an *effect*, and not as an original *cause*. Even the bodies of the several grains, that were sown in the ground, and from whence it sprung, were not the cause; but the *life* of those grains was the original *cause* that by its power of self-motion, through electricity as its agent, made those surrounding elements, which chemically corresponded with its nature, subservient to itself, and in accordance with its own laws moved forth its own invisible form in the developed organism of this vegetable production, and there left the impression of its own invisible image.

The same is irresistibly true in relation to all other plants, from the flower tribe up to the giant oak, mon-

arch of the forest. The rose, for instance, could not have preceded the body of the seed, nor could the body of the seed have preceded the life. Geology testifies, that there was a period when no vegetable productions existed on this globe, and hence there were not at that time any seeds in being. It therefore philosophically and irresistibly follows, *a priori*, that not only the form of this rich and beautiful rose, but that of the bush on which it grew, were in the original life, for every cause in nature, putting forth its developments, produces its corresponding effect by stamping its invisible image upon dead matter. The organized oak, in like manner, could not have preceded the acorn, nor could the acorn have preceded the *life* that gave them existence by imparting its organism to both, through the aid of electricity as its agent.

Life, then, is self-existent organism, otherwise it could not, through development, produce it in any other substance. Invisible causes can do no more than to develop their own shapes and powers, and manifest them through the medium of inert matter. This is self-evident, for no cause can go beyond its nature in producing results. As life is self-existent organism, so it is the original self-moving cause of all visible organism. Organism is the nature of its form, as much so as sphere is the natural form of all particles of inert matter, from the most minute up to ponderous globes. All matter must exist in some form.

It is the nature of all inert matter to be spherical. It is immaterial whether we contemplate it in masses like globes that roll in immensity, or in the minute particles that compose them, it is spherical. The particles of water and air are spherical; and there can be no question that could our microscopes render the particles even of electricity itself visible, we should find their form to be spherical. As this is the original self-existent form of dead matter, so organism is the original self-existent form of life. Hence in manifesting itself through the laws of development in the vegetable productions of the globe, it compels the dead spherical particles of inert matter to move, and through electrical agency, according to its own laws, so to dispose and arrange themselves as to organize vegetable forms that are not round, but in its own likeness as the prototype. And as it is impossible to destroy the self-existent globular form of the inert particles of matter, or change them into any other shape, so it is also impossible to destroy or change the self-existent organized form of life itself.

CHAPTER IV.

HAVING noticed the vegetable kingdom, in all its various organisms as resulting from the organisms of life, which is a self-existent cause operating and manifesting itself through the laws of development, I will now proceed to the consideration of animal life.

And here permit me to remark, that what vegetable life is as a self-existent cause to the production of the organism of the plant, the life or mind of each creature is to the production of its peculiarly organized body. You can no more account for the production of an organized brain and body without admitting the previous existence of the creature's mind as a self-existent organized cause from which it was developed, than you can account for the production of a field of wheat, the bush and its beautiful rose, or the sturdy oak, without admitting the previous existence of the vegetable life of each from which the different organisms were developed. I ask, could the full-blown rose have existed previous to the stem or bush on which it grew? The answer is *no*! Could the bush have existed previous to the life in the seed from whence it sprung? All admit without hesitation, that this is

impossible, and that it would be preposterous and absurd in the extreme to contend for it. Did not, then, the whole originate from the life as its cause and prototype? Certainly. Did not the life, then, exist previous to, and independent of, the bush it produced according to the law of development? It did; because the bush, its leaves, buds, and roses, all sprung from the invisible life. Then the whole is given up, and life is admitted to have an independent existence previous to the visible organism through which it manifests itself. And as it existed previous to the organism it produced out of dead, inert matter, so life is a substance; and if a substance, it cannot be annihilated, and will exist after the visible organism is destroyed. As it existed before it entered the organism, so it must, on the principles of all sound inductive philosophy, exist after it leaves it.

As life therefore possesses an independent existence, as an organized substance of exceeding subtility, so it must be the cause of organism. The life in each seed was the cause which, being planted in the bosom of the earth, was the motive power, that, through the laws of its own being, operated upon, and compelled the spherical particles of inert matter to move, through electricity as its agent, and to arrange themselves in a form resembling its own image, and by internal development it produced the organic structure of the bush and the rose as an effect. And; surely, philosophy teaches

that the cause must exist antecedent to the effect. The evidence, *a priori*, is thus far irresistible, and I might here, in perfect confidence, rest the question of the immortality of *life*, and consequently of *mind* on the same principles of reasoning. But as the subject is one of most vital importance to human hope and human happiness, and awakens the deepest anxiety and solicitude in every bosom, so I will proceed to carry out the argument, and pile evidence on evidence to the heavens.

The bodies of all animals, as well as those of vegetables, are formed out of particles of dead, inert matter through the developing power and action of mind, which is living, self-moving matter. Hence what the vegetable life is to the production of plants and trees, the mind of the animal, as an organized being, is to the production of its body. There is but one grand law, but one common mode of operation pervades the universe, according to which vegetable and animal organisms are produced. Though infinitely varied, yet it is one grand principle of procedure, and between the organisms of all vegetables, as well as between the organisms of all animals, there is a striking resemblance which is called comparative anatomy. And again, the resemblance between the animal and vegetable existence may be said to be so exact as to form one perfect chain of well graduated, links from the highest intelligence and most perfect organism in man,

link by link down to the lowest vegetable existence. Indeed, it is impossible to tell where the animal nature ends and the vegetable nature begins ! It constitutes one entire harmony and beauty—a living chain whose

“ Parts into parts reciprocally shot
Abhor divorce !”

It is philosophically impossible to produce, according to the law of development, the complicate organism of the human brain and body out of dead, inert matter, without the self-existent organism of the living, self-moving mind as the cause. As Atheists contend that it is effected by electric or galvanic action, and profess to have succeeded in producing insect life and organism, let them show to the world how galvanism can do this without the prototype. One well attested instance will be sufficient.

I am well aware what is said by the author of the “Vestiges of Creation” as it regards the production of a creature, called the *acarus*, by Mr. Crosse and others. Though the author freely uses the term “Deity” in his work, yet whether he employs it in the sense it is universally understood by Christians, as a Being of infinite intelligence as revealed and taught in the Scriptures, or in the Atheistic sense, as a *primal* but *unintelligent cause*, is involved in the same doubt as is the name of its author. I will not say that he is

an Atheist, yet the Atheists in the United States so regard him—highly approve of his book, and not only consider it a valuable acquisition to their publications for the advancement of their cause, but have exerted not a little effort to give it a general circulation. It has sold rapidly, and produced considerable excitement in the Christian community, but as is usually the case with productions of this class, the clergy affect to treat it with silent contempt, as unworthy of serious consideration. This should not be so, as such a course of procedure cannot possibly, in this age of advancement in art and science, prove beneficial to Christianity. On the contrary, it is a serious injury to the advancement and prosperity of its light and power in thousands and millions of minds. When light is breaking and shedding its rays on every department in nature's book, let not the clergy hesitate to open this volume, and shake hands with science, and introduce the volume of nature and revelation to each other in every pulpit throughout the length and breadth of the land, and permit them not only to cultivate a familiar acquaintance with each other under their ministry, but to be united in everlasting wedlock at the sacred altar.

As a copy of the "Vestiges of Creation" cannot be obtained in any of the New York bookstores, I have only had an opportunity of a few hours to glance over the pages of one in the possession of a friend of mine, about a year ago. All Atheists, so far as my know-

ledge extends, admit a *primal* cause, or causes—a moving force or forces which they term *god* or *deity*—but deny that such cause or causes, as the ever-acting forces of nature, possess any intelligence. This was the opinion of Abner Kneeland, with whom I had many conversations, and who would not deny the existence of one or more gods as causes or as forces, and this may be the opinion also of the author of the “*Vestiges of Creation*,” and the sense in which he uses the term *Deity*. From a cursory perusal of his work, I received the impression that his object was, so far at least as concerns the production of life or mind, to show that there was a gradually ascending development from the lowest animal life up to man, or, in other words, that man had been perhaps an oyster, or even a vegetable, and passed through every possible link in the chain of existence below him up to man!—and that all life or mind is but a result of organization, and is perfect in its powers in the same ratio as the organism is perfect. The idea that man has ever been a monkey, a bird, or any other creature besides man, I deem wholly visionary, unphilosophical, and impossible. For a more full expression of my views on this point, see my “*Philosophy of Electrical Psychology*,” Lecture VII., published by Fowlers and Wells, New York.

The Atheist contends, that vegetable and animal substances are produced by the positive and negative

forces of electricity in the galvanic form, without any previous germ of life, and that experiments have proved successful in producing creatures called the *acara*. This, I contend, is impossible in the very nature of things, because all experiments prove, that galvanism, operating according to the positive and negative forces, can produce no image whatever, except from the prototype. Let gold, for instance, be dissolved in *aqua regia*. After the solution is prepared, we may immerse in it a bank-plate, a medal, a cup, a spoon, and as many more articles as we please, all containing different engravings, letters, and devices. Then through the wires of a galvanic battery, communicate the galvanic current to this solution. The galvanism will seize the particles of gold and deposit them upon all those articles as solid as though they had been melted there. And by that one solitary galvanic process, the entire identity of all the engravings, letters, and devices will be perfectly retained, even if the gold be galvanized upon each as thick as a tin sheet. And moreover, a second bank-plate can be made from the first, and it will be a perfect image, or *fac simile* of that first as its prototype. But suppose, that no articles, or images be immersed in this solution, and let the galvanism operate upon the gold as before; and what would it effect in producing engravings, letters, or devices? Nothing! When would it produce another bank-plate without the prototype? Never!

I also grant, that through electricity or galvanism, a plant may be in a few moments produced from the seed—but not without the living seed. I frankly admit, that those *acara* may have appeared, as has been stated by Mr. Crosse, and seized upon by skeptics as a kind of creative triumph of their views independent of a Creator. But as the galvanic process was continued for several months, some ovaria by living creatures might have been deposited during that period, if not before, and been developed into organic existence by natural process, independent of the galvanic battery, and would have been produced, even if the battery had not been employed, which experiment it would be well for Mr. Crosse to try. As creatures have locomotion, they might have gone to that spot invisible to the naked eye, and deposited some germs of life while the experimenter was there to renew daily the power of his galvanic solution. And in case the battery had any thing to do with it, they might, by this artificial action, have attained to an unusual size, and what was microscopic in the parent might have become abundantly visible in the progeny. It is well understood, that by favoring development, any creature can be eminently increased in size. It should also be remembered, that the ovaria of some insects are very difficult to destroy, even by very great heat. To test the matter fairly, I would suggest to Mr. Crosse, that a soil, the most favorable to vegetable production, be selected—and after having

subjected it to a process, by which all vegetable life shall be removed from latent seeds, he shall then apply to it any galvanic action he may choose, and if he shall succeed in producing a plant the matter will be settled—because the seeds of plants possess no locomotion to repair to his chemico-life laboratory. Viewing the subject in this light, a mind of ordinary sagacity will readily perceive, why skeptics have usually been so eager to seize upon such circumstances, and freely circulate reports of the production of *animal life*, by some process or chemical action, but have never, at least to my knowledge, reported a single instance where *vegetable life* was thus produced and developed in a plant of the humblest structure.

As every effect requires an adequate cause for its existence, and as no effect can philosophically go beyond, or transcend its cause, how, I ask, can *dead matter* be so arranged or organized as to produce the life of an acarus or any other creature, or even a plant? As matter is *dead*, this is admitting an effect without the least shadow of a cause. Fashion or shape *dead matter* as we please, into mechanism, or even construct an organic automaton, yet it has no life. If it be said in reply, that inorganic matter is not *dead*, then it must naturally possess, inherent in itself, both animal and vegetable life, and that, too, of every grade, from the highest intelligence, down to that which exists in the lowest plant. This being admitted, it next follows,

from the premises assumed, that this life must of necessity be diffused throughout all inorganic matter, otherwise that matter, where it is not diffused, would be *dead*, which the skeptic denies. Life then, being, on this principle, universally diffused throughout all matter in immensity, it next follows, that it must exist there independent of physical organism. This is an admission on the part of the skeptic from which he cannot possibly escape. And if it exists *there*, then it is as eternal and immortal as the unorganized matter in which it exists—and this he contends is imperishable and eternal. This being so, the skeptic by INDUCTIVE PHILOSOPHY, has arrived at the result, that there *is*, and *must be* an infinite, immortal, and eternal Intelligence! Why, then, does he deny the existence of an intelligent Creator and Ruler of the universe?

Again, if inorganic matter possesses life, inherent in itself, how then can life be the result of organism, as the skeptic contends? If life is the result—the mere effect of organism—then it cannot exist in unorganized matter. And if this be so, then inorganic matter is *dead*! How then can he produce *life* out of *dead matter* by electric or galvanic action, or by any other process? This is admitting an effect, not only transcending its cause, but as having no cause at all! He may produce an automaton creature of any kind by the use of tools, but the mechanism, though in a perfect organic form, will possess no life. But he cannot by electro-

galvanic action produce out of dead matter an automaton creature, either with, or without life.

The whole substance of the skeptic's reasoning amounts to this : all matter, in its unorganized state, possesses life in itself, otherwise we could not philosophically produce one single acarus, and this life must be as immortal as the matter in which it exists ! Yet it is evident, that life is, after all, but the result of organism, and that even the mind of man, which is the highest life, is only the effect of an organized brain ! So when organism is destroyed, life must cease to exist ! It being only an effect, it is annihilated at death, and cannot possibly exist immortal in a future state. Of this dilemma, my skeptic friends may take either horn that suits their fancy ; assuring them of my kindest feelings toward them.

The human brain and body both point to mind as the cause of their developed existence. This mind is a germ from the infinite Spirit as Creator. The organism of the brain and body can no more be produced, *a priori*, without the previous existence of the mind, than they could have been produced previous to the existence of dead matter as the material out of which they were organized. As the body refers to a fountain of matter from whence it came, so mind refers to a fountain of spirit from whence it emanated. What the vegetable life of the seed is to the production of the plant or tree, the mind of man is to the production of

the organized brain and body. And if it is absolutely absurd to contend, that the oak could have existed without the previous existence of the life that organized and produced it, then the supreme absurdity is clearly manifest of contending for the existence of the human brain and body without the previous existence of the living mind as the developing cause. How unphilosophical, and even preposterous, then, to contend, that mind is the result of a brain organized out of dead matter!

It is now philosophically and irresistibly proved, if philosophy can prove any thing, that mind is the *cause* and the brain is the *effect* it produced according to the law of development. And as the *cause* must exist antecedent to, and independent of, the effect, so mind has an existence independent of the organized body. This being so, it is immortal, and, as it is a substance, it cannot be annihilated at the death of the body. And its nature being organism and self-motion, so it will continue to think, to reason, and improve without end! Mental and moral progression is the nature of its existence as an impression from the hand of God. Clothed in its electrical and immortal body, which it will naturally attract to itself, it will continue through ceaseless ages to approximate the spirit-fountain of its being! Yes, the whole chain of life rise and brighten forever!

CHAPTER V.

THE Atheist may, perhaps, contend, that as the mind gradually loses its powers of thought and reason as it recedes from life and imperceptibly approaches the sleep of death, so it must there sink into utter unconsciousness and annihilation. I reply, that this by no means follows, for we witness the same thing when we see it sink gradually into natural sleep; and is sleep the annihilation of mind? What, I ask, is death? It is life separated from physical organism; it is the dissolution of the copartnership. The organism is then subjected to chemical action, and the parts of which it is composed are destroyed by being reduced to their original elements, as they were before being organized.

This is proof, that life or mind is organism, not only because the organism of the body was produced by its energy, but by its energy was retained in defiance of chemical action, so long as the copartnership lasted. And to make the proof doubly sure, the organism could not be destroyed by decomposition while the life remained connected with it—nor could it be naturally

preserved in an organized condition after the life had departed. This is proof the most irresistible that all organism exists original in mind, as well as all power to organize dead matter. That it requires organism original in mind to produce organism in dead matter, can be proved by various positions. I will furnish one more. Man begets man, lion begets lion, horse begets horse, bird begets bird, and tree produces tree. Throughout the whole animal and vegetable chain, like begets like in organism, nature, and quality. Life and mind are therefore of philosophical necessity, immortal in their various organisms, because they exist antecedent to, and consequently independent of, physical organism. The fact, that man cannot beget a lion, a horse, or a bird, proves that the organism of his mind or life, being different from theirs, cannot possibly produce a different impression from itself, and forever maintains the Mosaic philosophy, that the seed of every thing is in itself, and the creatures bring forth after their kind. There is no such thing as annihilation in the universe, and even death itself is but a relative, or convertible term.

In the light our subject now stands, the proof is clear, and the conclusion irresistible, that there is an intelligent Creator—an infinite, self-existent Mind, who moves worlds and systems of worlds, and exerts throughout the universe an energy of action far beyond the power of all finite intelligences to produce or

conceive. View the subject in what light we may, the same proof presents itself to the mind, conclusive and irresistible, that there is a parent-power, a fountain of self-existent mind, from which all life and mind manifest in the whole vegetable and animal chain have emanated in streaming oceans. This is just as certain as that there is a fountain of self-existent inert matter from which all worlds were produced, and from which the bodies of all vegetables and animals have emanated, and out of which their various organisms were developed. This is irresistibly true, for I have proved mind to be a substance. If there be no infinite Mind in which exist all the varieties of organism in infinite, original perfection, how then shall we account for finite organism developed out of dead matter, which is of itself incapable of motion? It cannot be done but by a finite self-moving mind, which must have emanated from the infinite Fountain of intelligence and life, for all *finite* refer to, and depend upon the infinite as the source. As every principle of philosophy sustains the position that it requires an adequate cause for every effect, so it here reiterates the declaration in a voice not to be misunderstood, that it cannot be done except through the energy of a finite mind as the cause which alone develops the finite organism as an effect. And as the *finite* organism necessarily requires an *infinite* fountain of self-existent, inert, and dead matter from whence it came, so the *finite* mind requires an *infinite*

fountain of self-existent Life, Motion, and Intelligence from whence it emanated.

Should it now be said that this mode of reasoning involves the same difficulties presented in the argument of Dr. Paley, and requires the *design, skill, and art* of a previous intelligent cause to have produced the organism of the infinite Mind itself—I reply, that this by no means follows—because, in my argument I deny that there was any design, skill, art, or even thought, exercised in producing the most intricate and perfect organism—not even that of the human brain, the eye, the ear, or that of the whole structure. I contend that it is the natural development of the living, self-moving mind which is self-existent organism as an impression of the infinite fountain, God, from whence it emanated. If it now be said, that the infinite Mind must, on this principle of reasoning, have emanated from some other infinite fountain of organized mind, even as man did from Him, I reply, that this is nonsense, because there can be, as I have shown, but one Infinity of absolute perfection in existence, and hence all parts proceeding from Him must necessarily be finite. It might, with just as much reason, be said, that because the finite body of man emanated from the infinite fountain of inert matter, so this infinite fountain must have emanated from some other infinite fountain of matter that previously existed, which is nonsense.

Upon a subject of this nature, where an eternal, or necessary existence is involved, I am aware of the difficulty of making any adequate comparison. But as the idea is all I desire to make plain to the humblest capacity, I will attempt it in the following manner. The stamp upon the wax leaves its perfect image, however many marks and characters it may contain. As the stamp, however, is not self-existent, and does not possess the attribute of self-motion, it requires the human hand, or some extraneous power, to press it upon the wax. But suppose, that this stamp with all its marks, ornaments, and characters were self-existent and invisible—and suppose that it were its nature to move and develop itself in wax—it would in this case manifest its own invisible form or image in all its complex characters in the wax, and render this proof of its invisible existence certain. And it would be done, too, without any design, skill, or even thought, in the stamp.

Each vegetable life is but a separate, self-moving stamp; and as a finite cause, acting through the laws of its own being on inert matter, attracts to itself, through the agency of electricity, those elementary particles only that are in chemical harmony with its nature, and through these it develops the plant or tree in its own image. The whole vegetable kingdom in all its infinite variety, with all its flowers, blossoms, fruits, and beauty—each spire of grass—each herb and

plant and tree—the whole is in the image of its own vegetable life. And so is each animal life a separate, self-moving stamp ; and as a finite cause, acting through the laws of its own being on inert matter, attracts to itself, through the agency of electricity, those elementary particles only that are in chemical harmony with its nature, and through these it develops the body of the insect or animal in its own image. The whole animal kingdom, therefore, in all its infinite variety, with all its organisms, lineaments of form and beauty—each creature—the whole is in the image of its own animal life or mind.

It may now, perhaps, be asked by the Atheist—if all the varieties of vegetable and animal life are self-existent organisms, and original, self-moving causes, which have produced their respective bodies out of dead, inert matter, by development through the laws of their own being—then *what is God ?—and what is the use of His existence*, seeing that every vegetable and animal develops itself? In reply to these two questions, I would first say, that all the immense varieties of vegetable and animal life, with all its complicate organisms, only manifest the varieties that exist in, and constitute the *Infinite Mind*, in the same sense, that all the varieties of elementary substances, composing the bodies of animals, plants, trees, and globes, only manifest the varieties that exist in, and constitute the *infinity of inert matter*. Hence God

is the self-existent fountain of infinite Mind, the nature of whose form is organism, and its consequent self-motion ; and all the varieties of vegetable and animal life are but the varied streams He pours forth from His existence as the means by which to arouse inert matter into vegetable and animal beauty, through the *laws* of the universe, *which* are but the result of the harmony of His own being.

“ He has poured spirit from spirit’s awful
Fountain, and kindled into existence
A world of rationals.”

The Christian world have generally considered spirit to be nothing more than an *immateriality* of reasoning faculties, and were then involved in perplexity how spirit could come in contact with, and control dead, inert matter. And they have made animal and vegetable *life* to be something entirely distinct from mind, because it does not manifest reason, and considered it to be that force by which all the phenomena in animal and vegetable bodies were produced. But admit all life to be properties or elements of mind corresponding with the elements in dead matter, and all is plain. Electricity is, unquestionably, the highest and most subtile form of inert matter, and is the next link to vegetable life, which is the lowest link in the element of mind, and is the lowest *motive force*. We then mount up through the various links of mind or life, all

capable of self-motion, till we reach the last or highest link, the result of whose motion is *thought, reason, and understanding*. Such is God, the fountain of all intelligence, life, motion, and power. Electricity is but the body He naturally assumes, and through which He handles dead matter. He arms electricity with power, by it moves globes and stirs the universe. Even the positive and negative forces of electricity are drawn from the voluntary and involuntary powers of the infinite fountain of Mind, with which it is connected as the midway link in the vast chain of elementary being, where inert Matter and self-moving Mind join hands, embrace each other, and move on in infinite harmony, in infinite space, and throughout unending duration, exulting in the omnipotence of their own immortality. Such, I repeat it, is God, the fountain of all intelligence, of all life, of all motion, and of all power.

As to the question, *what is the use of His existence, seeing that every vegetable and animal life develops its own body?*—I reply, that if there were no fountain, it could send forth no streams. If there never had been a God, vegetable and animal life could never have emanated from His being, and hence no vegetable nor animal bodies could ever have been developed, or existed on this globe, or any other in the empire of immensity. All finites are evolved from infinity. Should any believer in God contend, that the emana-

tion of animal and vegetable life from His own immortal substance is impossible, or not true, I reply, that if life, in its humblest form, either animal or vegetable, were produced by the Creator in some other manner than as an emanation from himself, as the parent fountain of all life and being, then He must have created *life*, which is *something*, out of *nothing*! the absurdity of which I have clearly shown. Or else it must be admitted, that there exists another fountain of life distinct from God. If this be so, how then can He be the fountain of all life? Remember there can be but one Infinity of absolute perfection in existence. The Atheist sometimes remarks, that the life of his being may after death pass into other bodies, or even produce vegetables. But does he not perceive, that this is admitting the doctrine of transmigration to be true? This overthrows his argument, as it is an admission of the truth of immortality—for life or mind could not pass from its old body into its new, unless it existed independent of both! If so, what becomes of his system of philosophy, that mind is the effect of an organized brain, and (of course, to be consistent) that vegetable *life* is the *effect* of the organized plant? The only point to be settled between us, in this case, would be the PHILOSOPHY OF IDENTITY. However much the substance of his dead, decaying body might fertilize the soil and accelerate vegetation, yet, I think, it would puzzle him exceed-

ingly to prove, that the life was not in the seed, but that the life which once animated his body entered into the seed, or formed a new seed, and became the germ that produced the plant!

Should the Atheist here exclaim—It is absurd to contend, that all these varieties of life-elements exist in, and constitute the infinite Mind! I reply, that it is no more absurd, than for him to contend, that all the varieties of elementary substances exist in, and constitute the infinity of dead matter! If he asks—how came the life of a rose, or the mind of a man, or of a horse, or of a fish, to exist as elements in the *life-matter* department? I ask him in my turn, how came gold, silver, copper, and tin to exist as elements in the *dead-matter* department? If he answers, that the whole exists of philosophical necessity, and that inert matter, in all its various elements, is eternal! So, I answer, that mind exists of philosophical necessity, and in all its various elements is eternal! If he still further inquires—how came life, or mind, to exist in an *organized form*? I still further inquire, how came the particles of inert matter to exist in a *spherical form*? If he asks—why cannot the organism of mind, or life, be destroyed, or even changed? I ask him, why cannot the spherical form of inert particles of matter be destroyed, or even changed?

Does not the Atheist perceive, that the same difficulties exist in his system of matter that he perceives

existing in my system of mind? If these difficulties induce him to reject the one, why not, for the same reason, reject the other also? and then contend, that there is nothing in existence, as did the skeptical philosophers of old, who even doubted their own existence! If he says, that he clearly perceives the existence of matter and its operations, I answer, no more so, than we clearly perceive the existence of mind and its operations. Why should the Atheist freely admit, that there must eternally have been a perfection of inert matter in boundless space, whose elementary particles, as a law of necessity, forever existed in a spherical form—and then deny, that there eternally could have been the perfection of living mind in infinite space, whose form, as a law of necessity, is organism? There is no lofty thought in that philosophy which discards the invisible and sublime, and embraces in its grasp those gross substances only, whose existence can be recognized by the senses of *seeing, hearing, feeling, taste, and smell.*

CHAPTER VI.

THE Atheist has asked, how mind or life could happen to exist in an organized state? I have answered him, that it is a self-existent cause, whose nature is motion. I have proved that it exists antecedent to, and independent of, the brain and body, and was the cause of their organization. I now, in my turn, ask him—If mind is the *effect* of organism and not the *cause*, how, then, will he account for the organized brain of a man or a horse? Or how will he account for the rose and its bush, without admitting the previous existence of the life of the seed? Let him rationally explain these three distinct formations, by any philosophy at his command, and his work is done. It will not answer for him to say, that they exist as a matter of necessity, and always were, for this is not so. They are *effects*, and as such, begin and end their existence, and point us back to their *cause*. Indeed, he cannot give any rational account, how the particles of inert matter can so dispose and arrange themselves, according to any laws of nature, as to produce organism, because organism is a certain ar-

rangement or condition into which inert matter is forced. And as it is a forced state, so it requires the existence of a foreign self-moving power to bring it there, because organism is not the natural form of inert matter. While organized, it is in a forced state; because when life departs, the organism is through chemical action decomposed, and the dead matter is returned to its natural condition. It rejoins its kindred elements, from which it had been separated by death while in an organized state, for death is but a convertible term.

The Atheist says, that mind is the effect of an organized brain, and has no existence, except in connection with a brain! I again press the question—how, then, will he account for the organized brain of a man, or a horse, or the developed rose and its bush? He may, perhaps, argue that all this was accomplished by the laws of nature! But what is a law of nature? There is so much said about the laws of nature—the laws of matter—the laws of the universe—their power, and the wonderful effects they produce, as to darken counsel by words without knowledge, and mislead many a well-meaning mind. But those who talk about a *powerful* law, and the *powers* of the laws of nature, and the wonderful *effects* they produce, clearly show by such expressions, that they are entirely ignorant of the subject of their discourse. For the benefit of those whose opportunities have not permitted them to

investigate this particular point, I will submit a few remarks.

I observed a moment ago, that the Atheist might argue in reply, that the brain of a man, or a horse, or the developed bush and its rose, was accomplished by the laws of nature. But what are we to understand by the laws of nature, or by any law? I reply, that they are not *things*, but *principles*, according to which things operate. Surely laws considered in the abstract as existing independent of things or the arrangement of things as a starting point, are powerless. Laws are not causes, but the manner in which causes operate to produce their effects. Indeed, laws can have no existence independent of, or previous to, things, or the arrangement of things, for law, I repeat, is not a thing, but the principle or rule of the thing to which it is applied. To talk of the powers of the laws of nature is the most consummate nonsense, for law has no power. Surely the laws of mechanism could have had no existence till mechanism was produced.

For example: it was perceived, that a definite number of wheels, made in a certain form, and of relative proportions to each other, with an elastic spring and other fixtures, and put together in a certain manner, and the spring wound up, would produce a certain motion. We call it a watch. It moves according to the *laws, rules, or principles* of its mechanism, and it cannot move in any other manner. And if this piece

of mechanism had been made in any age of the world—whether in that of Noah, Moses, Solomon, or Cesar—it would have produced the same result, according to the laws or principles of its mechanism. I now ask, did the laws of mechanism produce the watch? If so, why did not Noah, Moses, Solomon, and Cesar wear watches? If law, in the abstract, is a *powerful producing cause*, why were not watches produced in all ages? I again ask, did the law produce the watch? Certainly not; for law is but the principle or order of its mechanism. It is the rule according to which it operates, and had no existence previous to the watch. It is not a thing. Does the law even move it? No, but it moves according to its law, for law has no power, nor is it in any sense whatever a producing cause. I again say, that law, abstractly considered, is nothing.

On this principle of reasoning we clearly perceive, that the law of organism could have had no existence previous to organism, as a cause or power to produce it. To contend for this is absurd in the extreme. It is but saying, that a law, which has no power to act after it exists, acted most powerfully before it existed! The laws of nature, then, could not have produced the brain and body of a man, a horse, nor the bush and its rose. On the same principle the laws of life, or the laws of mind, could not have existed previous to life or mind, nor produced it, any more than the law

of the watch could have existed previous to its mechanism, or produced it.

The same is true in relation even to human laws. The laws of societies or of nations could have had no existence previous to the existence of the human race. They are merely principles, or rules according to which they proceed in governing themselves as associate bodies. These laws in the abstract are powerless—a dead letter, and cannot execute themselves. They require the physical force of the body politic to execute them.

The Atheist may now say, that the law of inert matter is eternal. But does this, I ask, make it a *cause*, or an executing power, capable of producing the least *effect*? No! Common sense and every principle of philosophy set such a supposition at defiance. I grant that the law of inert matter is eternal; but *why* is it so? I answer, because inert matter is itself eternal. Its prime law is *inertia*, because it does not possess the power of self-motion. And as inert matter is only moved by impulse, or by being operated upon, so it requires a foreign self-moving cause to communicate to it motion.

Perhaps the Atheist may now deny that dead matter is inert, and contend that every atom is in self-motion; that the globe not only revolves on its axis once in twenty-four hours, but moves through space, around the sun as a common center, at the rate of sixty-eight

thousand miles per hour, and that a ceaseless chemical action of its particles in the composition and decomposition of bodies is going on; that the ocean heaves its tides, rolls its billows, and that by evaporation its moisture is incessantly rising into the air, is carried on ærial wings over the globe, is condensed and rained down on the mountains and plains, and again returns to the parent ocean; that the air moves in gentle breezes, strong gales, sweeping hurricanes, and roaring tornadoes; that electricity, a universal and ever-present fluid, is in ceaseless motion, from its most gentle and silent stirrings in the sweet breathings of the sleeping infant on its mother's bosom, up to its most powerful manifestations in flashing lightnings and bursting thunders; and then ask is matter inert? I will notice these several points in detail.

The movement of the globe on its axis and around the sun as a center, is readily admitted. And all these never-ceasing operations, motions, and convulsions throughout its terrestrial, aqueous, ærial, and electrical departments, are also freely conceded. But permit me to say, that this is no proof whatever that dead matter possesses this power of motion inherent in itself. All these motions and operations we witness might, after all, be but *secondary*, originating in some other cause. It requires no great sagacity to perceive, that if there were but one element in existence possessing the attribute of self-motion, it would, as the

original source of power, still produce the same phenomena we now witness throughout every elementary department of nature. All power is vested in that substance which possesses the attribute of self-motion, because there can be no manifestation of power, except through motion. The query then arises, what is the *cause* of all these moving operations in unorganized matter? The Atheist asserts, that it is a power of motion inherent in this matter! This I deny, and in my turn assert, that the whole is but *secondary motion* communicated to inert matter by some self-moving cause. We are now even—our two assertions balance each other. Now, then, for the evidence each is able to produce in defense of the truth of his assertion, and against that of his opponent. Truth alone must turn the scale.

Let a two-inch glass ball, for instance, be laid at rest in a room, on a perfectly level floor of the smoothest glass surface, and how long would it lie there if nothing came in contact with it? The answer is, forever! It is the universal admission, without a single dissenting voice, that it would never stir, unless motion were communicated to it by some extraneous impelling force. Though carried along with the globe in its motion, it is nevertheless relatively motionless. It is in itself considered inert, being utterly incapable of self-motion. Should it be struck by a rolling glass ball, it would be moved by impulse, and again sink to rest the

instant that the force it received were exhausted. And the impelling ball would lose just as much of its own force as it communicated to the ball at rest.

Now, it will be readily perceived, that in this case there is no beginning of motion. It is all secondary motion, and we immediately look around for the cause that gave motion to the impelling ball. If we see no visible, well-known cause of motion, we inquire, with surprise, what started it? But if we saw it done by the hand of a child, or struck by the paw of a cat, in either case there would be no surprise—no inquiry as to the cause. Yet in all that was *visible*, even in this case, there was no beginning of motion. The real motive cause here, as it is in all other cases, without exception, was *invisible*. We merely know, that the child's hand was connected with its body, its body with a brain, its brain with electricity, and that electricity was connected with its mind. The child's hand and the impelling glass ball were but the two *visible* mediums through which motion was communicated to the glass ball at rest. All the other links in this chain of recurrent causes were *invisible*, and the child's mind was the sole moving cause. That alone gave motion to every intervening element between itself and the glass ball. These were all *secondary* motions, while that in the child's mind was *primal*. I care not through how many concatenations of causes and effects motion may be traced, it is, after all, but *secondary*,

being communicated through consecutive mediums, and motion must be referred back to mind as the grand starting cause—the only prime motive power.

The Atheist may now say, that if this glass ball were placed above our atmosphere, at a certain distance from the globe, it would revolve around it. Let this be granted; but what, I ask, moves it *now*? As we have ascertained it to be incapable of self-motion, we are bound to seek a cause. The conclusion is irresistible, that it is still moved by some impulse, as certainly so as it was on the glass floor. A mere change of place has not changed its nature, nor imparted to it any new attributes. I press the question—What moves it *now*? The only rational and philosophical answer that can be given is, that it is now moved by the same agent that moves the globe, which is electricity. But does electricity possess self-motion? It does not, because when in equilibrio it is at rest, and requires a foreign force to disturb its equilibrium, and cause it to move.

Let us here particularize. What moved the glass ball that was laid at rest? It was the moving ball. What moved that? The child's hand. What moved its hand? The muscles. What moved the muscles? The nerves. What moved the nerves? Electricity, called the nervous fluid. What moved electricity? The living, organized mind, which possesses in itself the attribute of primal motion, both *voluntary* and

involuntary, both *positive* and *negative*, and which arms electricity with power, and invests it with all its expansive force.

When the mind leaves the body, electricity is still left in its entire organism, but it cannot again move the hand, nor throb the heart, for it is incapable of self-motion. But if set in motion by a current from a galvanic battery, it will contract the muscles and move the hands, or mantle the cheeks with smiles, or impress a frown upon the brow. The battery, by pouring in an artificial current, stirs the electricity in the nerves, and imperfectly performs what the living and self-moving mind once perfectly executed. This is proof, again, that electricity is incapable of self-motion.

We see, then, in man a microcosm of the boundless universe—an abridgment of nature, involving mind in all its organized and graduated elements, from the highest reasoning powers down to vegetable life, and involving inert matter in all its corresponding and equal number of elements, exhibiting in the wonderful and complicate organism of his body the physical organisms of all creatures and vegetables, and involving all the harmonious operations of the two great and beautiful departments of motive mind and inert matter! All the varieties of the whole infinite universe on a finite scale are concentrated in him, and exhibited in one field-view through the lucid ken of nature's tel-

escape—the human eye! And as electricity in the human body is but the agent of the living mind, and does not possess independent motion there, why should it any where else in nature? I deny that it does, and demand the proof.

CHAPTER VII.

THE Atheist may perhaps now contend, that electricity still moves in the dead body and stirs its particles, otherwise decomposition could not take place by natural chemical action. This objection has no weight, for I freely admit that electricity is the universal agent under the infinite Mind, by which are carried on all the operations of nature, and for this I have uniformly contended. But still its motions are secondary under mind, and not primary, as I have proved by argument, and can prove by actual experiment upon a living human being, so that the result may be positively seen by the naked eye. We know that if water is thrown out of its level it moves, but the motion is continued no longer, than till it has again attained its equilibrium. It is the same with air or electricity. Inert matter by being organized, is thrown out of balance with its kindred elements. Decomposition is but the particles of the organized body returning to an equilibrium with their kindred unorganized substances in nature, under a certain degree of heat and moisture. Like returns to like, and among these, electricity is one laboring to diffuse and equalize itself with electricity in the atmos-

phere. When this equilibrium is attained motion ceases. But if electricity by its own self-moving energies alone accomplished this, why then will it not decompose a frozen body at the north pole, where electricity is far more abundant than in warmer regions? And why will it not decompose a body where the heat is so great as to dry and preserve it like a mummy?

When I say, that electricity is the agent of the mind, I simply mean, that it is a universal fluid, and pervades every part of the body, and under the never-ceasing energy of mind, moves the whole according to the laws of its complicate organism. Mind in its highest element, in which are involved all the powers of conscious thought, reason, and understanding, is not diffused throughout the whole body. It is enthroned in the brain, and as it cannot leave that throne to directly execute the functions of the body, so it employs electricity, its ever-present agent, to execute its commands.

As the glass ball is the premiss laid down as a starting point, permit me to ask, whether the conclusion drawn from it is not equally true as it regards all dead matter? Immaterial, whether it be minerals, rocks, earth, water, or electricity—is it not all as incapable of self-motion as this ball? And does not reason require us to mount up through all the grades of dead matter and its secondary motions till we reach mind as the original cause of all motion? Does it not require the same cause in the absolute perfection of the infinite

universe to produce motion there, that we see in man, the finite microcosm, here? Certainly. As each organ, so far as our observation extends, performs but one function, so reason and analogy assert, that there is but one substance in nature that exercises the function of self-motion. The eye sees, the ear hears, the nose smells, the mouth tastes, the lungs breathe, the heart throbs, the stomach digests food, the hands handle, and the feet walk. The eye never hears, and the ear never sees. So not only analogy and reason assert, but inductive philosophy teaches, that there is but one substance in the universe that possesses the attribute of self-motion. This is the self-existent Mind, the fountain of all life, energy, and being. Its grand function is motion, and motion is the manifestation of its power.

There is an intrinsic beauty and harmony in this idea of motion, as it presents a perfect and consistent chain of graduated links in unison with that of the animal and vegetable chain, and agrees with true experience, and confirms all observation. Let us glance at some of its parts just enough to convey the idea. One substance can, for instance, be set in motion more easily than another. Rock can be moved more easily than the same bulk of mineral. Earth can be more easily moved than rock. Water can be more easily moved than earth. Air can be more easily moved than water. The gaseous fluids can be more easily moved than air. Electricity can be more easily moved than the gaseous

fluids—and Mind we know possesses the attribute of self-motion.

As we mount up higher and still higher, contemplating matter in its various grades of subtilty, as so many links in the vast chain, we perceive a gradual approach toward motion. And can we, as philosophers, reasonably stop till we reach that substance whose attribute is motion? Without this, there certainly could not be that absolute perfection in the chain of elementary substances which constitutes one infinite and all-perfect whole. As the particles become more and more subtile as we rise, this last substance may be fine, sublimated, and ethereal, beyond human thought. It may be unparticled matter! It is the infinite Mind in living, self-existing organism in all its perfection, whose attribute is never-ceasing self-motion, and the result of that motion is infinite thought, infinite intelligence, and boundless power.

In regard to the other operations of nature spoken of by the objector, such as the motions we witness in the evaporation of water and its subsequent condensation, and in the ever-varied movement of winds, and the subtile action of electricity as possessing self-motion, I would say, that this is philosophically impossible. Light and heat are not in themselves elements, but they are merely the effects of electricity poured with inconceivable swiftness in streaming oceans from the sun, and are produced by its friction on the parti-

cles of our air. This heat evaporates water, rarefies the air, and produces winds. These sweep the globe, wave forests, and move the billows of the deep. Electricity is the prime agent of Deity to develop, through the energy of finite life and finite mind, the vegetable and animal forms, and to move globes through fields of space. As electricity is the universal and invisible agent by which are carried on all the multifarious operations of nature, how rational the conclusion—how sublime the thought, that it is moved by the presence and majesty of one self-existent, enthroned, and self-moving MIND, who arms it with power throughout immensity, and by its energy controls the universe.

The whole subject is now before us ; and we perceive that in its condensed form, it is one of great simplicity and unity, and that it may be expressed in one sentence, as follows : There are but *two* grand objects perceived in nature, which are living, self-moving MIND, and dead, inert MATTER ; and but *two* grand forms, which are ORGANISM and SPHERE. In these *two*, it is to be understood, are involved all the varieties of elements in living Mind, and all the varieties of elements in dead Matter—and that electricity is the connecting link between the two—that it is the universal agent employed to act upon, to move, control, and develop dead matter, according to the laws of life—that in man's mind is congregated a portion of all the varieties of life-elements from the highest intellectual, link by link, down

to the lowest vegetable life—and that in his body is congregated a portion of all the varieties of dead-elements in existence—and that hence all the varieties of organism, in the whole animal and vegetable chain, are involved, and developed in his being, and constitute him the image of God and a microcosm of the universe. And as all the varieties of life and of organism in all creatures below him are congregated and convolved in his wonderful and complicate being, so it agrees with Hebrew Scripture, which says: “And the Lord God breathed into his nostrils the breath of LIVES; and man became a living soul.” The plural form is used, and if strictly rendered, it would read—“the spirit of lives.”

And it is to be understood, that each and all of animal and vegetable existences below man, according to their position in the chain of being, take in only part or parts of the lower elements of mind, and those forms of life and its laws evolved from their Creator, which stand in aptitude to that department of nature where they were produced. A man or a fish could not, therefore, have been created at the bottom of the ocean imbedded in mud, but an oyster could. Nor could man have been created in the waters of the deep, while a fish could. The *whole* varieties of life emanating from the infinite Creator, as the spirit-fountain, could not take effect in those two departments of nature, according to the laws of His immutable being, so as to produce man in

either. Hence, by a germ of lower life from the spirit-fountain, the inferior oyster in the *one*, and the more perfect fish in the *other*, were developed. Nor could either of those two have been created on the land, where man received his being, nor before mud and water, adapted to their development, had an existence. As the creation of the globe, from its commencement to its final termination, was successive through all the intervening ages, so the oyster and fish, and many other creatures still higher in the scale of being, could, and did have an existence before it was finished; but man could not, because all the laws of life, from God's being, must stand in aptitude and relation to all the laws of matter of the finished globe before man, the finite microcosm and image of God, could be created. For a full explanation, see my Seventh Lecture on Philosophy of Electrical Psychology.

I have now proved the existence of one infinite God, of absolute perfection, who is the Spirit-fountain of all life, motion, intelligence, and power, and is the Creator and governor of the universe. I have proved, that all the elements of life, from the highest intelligence down to the lowest vegetable life, are the varieties that exist in and constitute the perfection of His infinite Mind, and that these, as they exist on earth in the several links of the animal and vegetable chain, are but the correspondent varieties that have emanated at their

creation from the fountain of His being. I have proved, that the lower elements of His mind, which are vegetable life, and the last self-motive force, fasten on *electricity*, which is the original state and highest subtile link of inert matter, and through which, as His universal *Agent*, He comes in contact with all inert matter in its created form, and by it moves and governs all worlds. On the basis of His existence, I have established and proved, beyond all rational doubt, the consequent truth of human immortality, and the immortality of all animal and vegetable life, as being originally involved in His nature and an emanation from His being. And this emanation, in connection with the circumstance, that each having been compelled by His power to develop their respective bodies as the only medium through which He imparts to His creatures an identical existence separate from Himself, is all that is meant by their being created, or having sprung from Him as the source. And the very conception of the thought is enough to inspire the soul with wonder and adoration.

I have also proved, that the mind of man exists independent of a physical, organized brain, and was even the cause that developed and produced it, and that it is, consequently, immortal—will survive the destruction of the corporeal fabric, through which it received its identity—triumph over the ruins of death—pass into a future state, clothed in an electrical

body, and expand and brighten in mental and moral capacity without end! And having proved, that it requires all the elements of life, from the highest intellectual, link by link, through all the varieties of the animal, down to the lowest life in the vegetable chain, to constitute perfect Mind in God; and as these are immortal in their harmoniously combined state in Him and also in man as His finite image, so are they, likewise, in the several identical links throughout the whole animal and vegetable chain, and will exist immortal in a future world. If it be said, that the lower elements of life are not immortal in each and every animal and vegetable, then they are not immortal in God. If this be so, then God cannot come in contact with electricity as His agent, nor by it move globes through immensity, nor control dead matter—because electricity, which is the highest state and last link of inert matter, can come in direct contact with vegetable life *only*, which is the lowest elementary link in the chain of Mind, and it cannot come in direct contact with any other of the higher elements of mind. And as the intervening links between electricity and the higher elements of mind are in this case broken—yes, struck out of existence, and the whole graduated harmony between the highest and the lowest destroyed, so the government of the world by its sovereign Creator must cease. Like a paralyzed arm, though perfect in shape and still joined to the body; and though

the enthroned mind in the brain retains all its intellectual and voluntary powers, yet the intervening links of life in the chain, as a connecting media between it and the limb, being interrupted and the harmony destroyed, so the mind with all its energies cannot move and control the hand.

And I may still further add, that if these lower elements of life are not immortal in each and every animal and vegetable, then they are not immortal in man. And if this be so, then the human race in eternity cannot come in direct contact with electricity, nor contemplate the infinite variety and beauty of the Creator's works, nor receive a single impression from external objects, nor from one another as social companions, because all impressions are electrically transmitted to the highest elements of mind through the connected medium and harmony of its lower elements, and from the higher through the lower are given out, or returned from the mind to be communicated to another. We are ever to remember, that God is the God of nature, which must stand in one unbroken harmony with His being. And we are also to bear in mind, that man is His microcosm image for us to study. "And what can we reason but from what we know?"

The whole chain of being which we contemplate with so much pleasure here, and whose immense variety affords us so much transport and delight, will not be struck out of existence and leave a melancholy and

cheerless blank of desolation in future scenes! But the whole will rise in one unbroken beauty, and stand complete in perfect and immortal harmony for human contemplation, study, and never-ceasing delight in eternity. What a thought of profound and more than double gloom, that the whole chain of living beauty, except man, shall be struck from light and life, and consigned to the dark bosom of annihilation, to be no more! Many a noble horse and dog know more than many of the human race; and in undying affection and faithfulness to man, have been far more useful to the world than many a prowling pirate—have even saved many a life, and, more than the pirate, deserve a future scene! and an empaneled jury of angels would render the verdict in their favor in the very courts of heaven! What! shall but ONE LINK of the immeasurable chain—man alone—survive the general wreck of overwhelming desolation? No! Every link shall survive the ruinable tomb, and with man, exist in a future world. There the trees of life will wave their ambrosial spirit-forms in the breezes of paradise! There will be the immortal bowers in perennial bloom for us to frequent! fields in living green for us to rove, and decked with spirit-flowers of unfading beauty! And the whole living, intellectual throng, filled with those indescribable feelings which pertain only to that future world, will soar, expand, and brighten forever as the ages of eternity roll.

CHAPTER VIII.

HAVING philosophically proved, both *a priori* and *a posteriori*, and as I conceive, beyond every reasonable doubt, the truth of the being of a self-existent and intelligent Creator, and the consequent truth of human immortality, and that of the whole animal and vegetable chain of life and beauty, I now proceed to argue the *third* and last proposition—

THE TRUTH OF DIVINE REVELATION.

I shall attempt to perform this task on a plan entirely new, and the only one, as I conceive, that stands in perfect aptitude to the momentous subject, or by which its truth can be fairly and satisfactorily tested. The usual mode that has been adopted, though useful in its place, and often by some spirited writers ingeniously accomplished, yet they have not, in my apprehension, any more successfully proved a divine Revelation, than Paley has the being of a God. This is not for the want of talents or scholarship, for heaven grant that I possessed the gifts of some among them I could name, but it is for the want of having conceived the

true plan, which is, in my opinion, *all in all* in handling any subject. The plan should be adapted to the nature of each subject under the writer's consideration. I see no way that a divine Revelation can be tested and proved, but by a PHILOSOPHICAL AXIOM. This is the mode I shall adopt and strictly pursue in my present investigation.

On approaching this subject, I am duly sensible of the various attacks which have been made by infidel writers, both Atheists and Deists, on the Old and New Testament Scriptures as containing a divine revelation. I am, moreover, aware of the various forms of attack which different writers have adopted in books, pamphlets, and periodicals. On a candid survey of the whole field, I am sensible, that, without any serious departure from the rules of logical acumen, they may all be summed up and embraced in *two general modes* of attack. The *first* is that adopted by the ingenious and eloquent Volney in his "RUINS." It is a production of great elegance and chasteness of style, full of deep-stirring pathos, and manifesting a corresponding sincerity and candor in the author. And the *second* is that adopted by Paine in his "Age of Reason," containing much ingenuity of thought, but often expressed in a coarse, vulgar style, intermingled with blackguardism and ribaldry, that render it repulsive, and even offensive to many of its readers. The style of his composition is the more objectionable, because

a man of his powers of thought could have attained the same object he had in view as well by an elegance and chasteness of diction as by the one he adopted and pursued. And though the arguments of both these writers are spread out over the whole Atlantic Ocean, where they have succeeded in drawing their opposers in a wild-goose chase after them to answer their arguments in detail, yet the whole may be reduced to a very narrow circumference of space, and disposed of in a few words.

Volney ingeniously summons the devotees of all religions before him—the Jew, the Christian, the Mahometan, and the Heathen nations, are all blended together in one promiscuous throng! He calls upon all sects to make a free and full statement of the origin and doctrines of their several religions, and in doing of which, they intermutually contradict, criminate, and recriminate each other. They each and all claim to have received a divine revelation from their several deities, through certain chosen and inspired servants, who established its truth by miracles, by sufferings, and by martyrdom. Each sect contends, that its religion is true, and that all others are false; and each, on being disputed or even questioned, is ready to lay down his life on the spot, as a martyr in testimony of its truth, and of the sincerity of his faith and devotion to his cause, and they are about commencing the work of self-torture. Amid this Babel, this up-

roar and confusion of religious elements, Volney calls them to order, and propounds certain questions on subjects well known, and they all concur in the same answer, without a dissenting voice. They all agree, for instance, that *two* and *two* are equal to *four*! But when he calls their attention to a subject they do not know, and asks, for instance, whether the moon is inhabited, they all again disagree in their opinions. Some say it is—some say it is not—others think it is—others think it is not—some are undecided, and think it worth knowing—while others think it a very silly question!

From this Volney draws the conclusion, that as they all unanimously agree upon known subjects, and all disagree in their religions, so they know nothing in relation to their being true, and that they are all in reality false! And as the Mahometan and all the Heathen nations give just as plausible reasons for the revelation and establishment of their several religions, as the followers of Christ do for theirs, so Christianity is false and baseless as any other religion on earth! And being all false and groundless, he contends that the various religions and religious sects are the prolific source of more dissensions and quarrels, wars and fightings, between nations and individuals, than all other causes combined, and should therefore be abandoned. Such, then, is the sum and substance of the argument and object of the eloquent and feeling Volney.

Paine sits down to his task in the spirit and character of a shrewd lawyer who has no witnesses to summon into court to sustain his cause as plaintiff, and therefore endeavors to rout his adversary, and gain the suit, by assailing the reputation, *en masse*, of all the opposing witnesses, laboring to make them out a set of scoundrels, unworthy of the least title to credulity, and by attempting to point out contradictions, inconsistencies, and discrepancies in their written depositions. Such is the sum and substance of his attack on the writers of the Old and New Testaments. He conceals their many virtues, and attacks their vices, which they had the candor and sterling honor to confess and record in their histories and written depositions against themselves, which is not the case with other men who write their own lives, or send their depositions into court. He studiously avoids noticing those high-toned moral maxims, precepts, and duties they penned for mankind to practice and pursue, and which were infinitely in advance of their times, and he carefully selects and brings forward all that he deems absurd and objectionable, and holds up the picture in its worst light, without making the least allowance for the dark and barbarous ages in which they lived, or for the ignorance and barbarity in which all nations around them were involved, and from which Israel was but just emerging. He assumes the prerogative of prosecutor, counsel, judge, jury, and executioner—ex-

amines the witnesses—argues the cause—renders the verdict—pronounces sentence—and, Samson-like, slays his thousand Philistines—proclaims victory—swaggers out of court, and sings his own *Te Deum*!!! How different from the lofty and noble-minded Volney!

One or both these modes of attack have been invariably adopted by Atheists and Deists, when attempting to disprove divine Revelation. They as invariably resort to Volney and Paine for their stereotyped materials to demolish the Bible, as clergymen do to Paley, to prove the existence of the Creator, and demolish Atheism! And surely the arguments of the former have become quite as commonplace and stale as those of the latter.

Were I not restricted to a certain space, I would deem it an easy task to prove that all the religions in existence, that Volney called up before him, were not in a single instance originally the inventions of men. It is easy to prove that they are all of them corruptions either of the religion of Noah, Moses, or Christ, and therefore originated in a divine Revelation, and have some of the primal germs as a redeeming quality yet left. But aside from all this, Volney's position is far, *very* far, from being sound and tenable. On the premiss assumed by him, it is easy, for instance, to call up all the various forms of government on earth, and summon the several nations, who have adopted them, to appear. Each nation contends for the su-

periority of its own government as the only true form, condemns all others, while at the same time individuals under the same government differ as to the utility and policy of certain laws, and form different political sects, who know, too, how to quarrel. Hence, according to Volney's reasoning, all governments are false—there is no true one—all laws are wrong, and should therefore be abandoned! The elements of society should be decomposed—all nations be thrown back into barbarism—each individual do what he please, and defend himself the best way he can! The same would apply to all sciences in which men differ, and about which they wrangle—to all modes of making machinery, manufacturing fabrics, and even to the different languages spoken by the various nations. Each conceives his own to be the right and the true in all, and all others to be worthless and unintelligible—desires their extinction, and his own to become universal. So, according to the premiss assumed by Volney, let all sciences be extinguished—all manufacturing cease—all languages die, and the world of moving life and steady progression come to a dead halt—fold up their arms, and become an inactive forest of standing mutes! Whatever mankind cannot all agree in as exact as that *two* and *two* are equal to four, is false, and should be immediately abandoned!!! His premiss being false, his conclusions are therefore false. *Quod fuit demonstrandum.*

As to Paine's mode of reasoning, I would remark, that its fundamental position, so far from proving the divine witnesses to be entitled to no credit, presents, on the contrary, if candidly considered, the highest and most perfect evidence in the power of man to produce of their sincerity, honor, and veracity as witnesses. Their whole object manifestly is to recommend a virtuous course of conduct and righteous principles for mankind to embrace, cherish, and pursue, and to condemn a course of vicious indulgence and unrighteousness in all men: and in their testimony they condemn it in themselves, and confess, forsake, and record it for the perusal and inspection of all subsequent generations to the end of time.

Suppose, for instance, that a set of witnesses should be introduced into court, even in this enlightened age, and while testifying against the criminal arraigned at the bar, they are interrogated in relation to their own character and conduct; and suppose that each should frankly, without the least hesitation, and with deep emotion, admit his own wrongs, however dark, knowing that his testimony was to be published to the world, to be read by millions, what conclusion would the court and all spectators draw as to their competency and title to credibility? To this question there can be but one answer given, and but one impression felt by every candid and noble-minded man. All such would, with astonishment and admiration, exclaim—what men of candor,

truth, honor, and sincerity they are! They testify openly against themselves—against their own reputation and interest, with the same frankness that they testify against their enemy, who is the criminal at the bar! And this is the strongest possible proof that their testimony is true—because an unprincipled man always, even in cross-examination, makes evasive answers, conceals the truth against himself, or swears falsely, and endeavors to make the most favorable impression upon the minds of the court and others as to the purity of his character for truth and veracity.

In this view of the subject it is clearly perceived, that Paine, in attempting to impeach the veracity of the sacred witnesses by an examination of their own written depositions, in which, and without a cross-examination, they have voluntarily confessed and recorded their own sins, has, in reality, but at the same time undesignedly, furnished the strongest possible proof of their truth and veracity as witnesses, and of the credibility to which their testimony is entitled. And further—as every man who writes a history of his own life proclaims, and perhaps, magnifies, his own virtues, and conceals his vices—or if he happens to have been detected in them, endeavors to palliate his offenses by giving them a smooth and false drapery, and exhibiting them in a favorable, if not a justifiable light—and as no sacred writer has ever done this, so Paine has also unintentionally furnished the

highest testimony I have ever seen published (if viewed aright), of their being divinely inspired ! They have, in all candor, done what all others have avoided, or dared not attempt, and therefore they stand out boldly in unrivaled majesty before the world as a grand and solitary exception to all generations of men before or since their day ! Though fallible men, they were yet the noblest of human beings, and died, not only as martyrs for truth, but are yet made martyrs to their own sterling honor and sincerity by sometimes insincere, or it may be *unprincipled* men ! But there they stand on the sacred page, immailed in their own unrivaled magnanimity and unsullied greatness, and there they will stand forever !

CHAPTER IX.

I NOW candidly inquire, what do the apparent contradictions, discrepancies, and inconsistencies pointed out and argued by Atheists and Deists in detached portions of the volume of Revelation amount to, in disproving the great harmony of its truth? Nothing at all! Their labor has been in vain, and so has also the labor of those who have undertaken to answer them in detail. By adopting their mode of reasoning to disprove the volume of Revelation, I can, on the same principle, easily disprove the great truth of the volume of Nature, whose divinity and harmony as a whole they so much admire and praise. By taking detached portions, I can point out contradictions, discrepancies, and inconsistencies in the animal, vegetable, and mineral departments. Let us for a moment turn to the volume of Nature, and see how matters there are written down.

Waving all that might be said of apparent contradictions and discrepancies in the animal kingdom, I will turn for a moment, first, to the vegetable department, and see how matters stand in that volume, which the skeptic eulogizes as perfect in the harmony of its

truths and teachings. What can be more contradictory than the hundreds of poisons that will produce death, and some of them instantly, and the various kinds of wholesome food and delicious fruits that will nourish the body and sustain life? Can you reconcile these contradictions and discrepancies? They are written down in the book of nature. There are also contradictions and discrepancies in thousands of instances in the operations of nature. There is a calm, and the ocean is as still as the sleeping infant on its mother's breast. There is a storm, and the awful hurricane awakes the slumbering ocean into fury—the billows roll mountain high, dash ships into atoms, or sink them with their loads of human life. This is written on another page of the same book, and can you reconcile calms and storms? Is not the whole volume of nature a set of lies?

Again, all substances, that have no chemical affinity for each other, are so many contradictions, discrepancies, and inconsistencies, and in a detached point of view also prove, like the above, that there is no truth in the great affinity and harmony of nature! For example, because oil and water detached from other substances cannot be made to mix, and because to an unskilled mind they appear contradictory and irreconcilable, does this disprove the truth of the universal harmony of nature? Or does it even prove, that oil and water cannot be made to unite under any circumstances

whatever? Certainly not, for the chemist who has looked deeper into this subject, can add a *third* substance, and make them perfectly combine. Take substances, as a whole, throughout the volume of nature, and there is no such thing as chemical non-affinities in her great laboratory. All is one combined and perfect harmony—one great affinity of substances by which she carries on her operations, while non-affinities only exist chemically between detached portions, and do not contradict the great truth of universal harmony in the volume of nature.

Two *positives* in electricity resist, or repel each other. But even two positive electricities, when set in motion, and combining with other properties in the atmosphere, unite and mingle their currents into one. And this is the highest state of non-affinity, and one on which all other non-affinities in nature depend. And though there may be substances that no human knowledge can at present chemically combine or reconcile with the universal harmony of the great volume of the material universe, yet is this any evidence that such harmony does not exist? What opinion would we form of the man who should take his stand on such a premiss as this, and pronounce the whole irreconcilable and false? or who should say, that poisons could not be neutralized and rendered harmless? or who should say, that no poisons exist in the most wholesome food and delicious fruits, and cannot be extracted

and made to take life, while they are harmless and even nourishing in their chemically combined state? What opinion, I ask, would we form of the man who should reason thus, and on this ground pronounce the great Book of Nature destitute of harmony, contradictory, irreconcilable, and false? We would smile at, and pity his stupidity, self-conceit, and ignorance.

“ All discord is harmony not understood,
All partial evil is universal good,
And spite of pride in erring reason’s spite,
One truth is clear—whatever is, is right.”

We see, then, the diminutive and unenviable position in which Paine and his more puny imitators stand before the world as reasoners upon the subject of theological science! From seeming contradictions, inconsistencies, and discrepancies, they demolish at one fell blow the whole great fabric of harmonious truths in the volume of Revelation, and prove the whole a pack of lies! Surely wisdom died with Paine, and his admirers only repeat his lessons on the same principle, that the parrot speaks words by imitating the human voice, and many of them do it about as understandingly! I should like to pursue this subject extensively and in detail through the several departments of nature, and show the skeptic the whole amount and force of his boasted reasoning to disprove the entire harmony and beauty of the volume of revelation, but my prescribed

limits will not permit. I have merely thrown out the hint for some abler mind to pursue, and will only remark, that if the Bible contains a record of a Revelation from God, it will naturally exhibit the same corresponding features we see exhibited in the volume of Nature, making allowance only so far as a moral subject may differ from a physical one.

In order to prove the truth of divine Revelation, there is no occasion of an extended argument, as it does not depend upon a multitude of words, nor upon disproving all that infidel writers have urged in their publications. Even if every single objection they have presented were answered in detail, and every position they have taken and fortified, were stormed and demolished, yet this would not prove the Bible to be a divine Revelation. It might after all be false. If it be indeed a Revelation from God, its truths, like those in the volume of nature, must be self-evident when properly presented to the mind, and clearly understood. This great and fundamental position has been overlooked by those who have written in its defense, and in answer to those who have assailed it.

It may perhaps be said, that if its truths, like those in nature, are self-evident, then they must, in like manner, be distinctly seen or felt, and, therefore, cannot be proved by argument, inasmuch as a self-evident proposition admits of no such proof. In reply to this I would say, that, though the truths in the volume of

nature are self-evident when seen and understood, yet it may require experiments or arguments in aptitude with the several points presented, in order to make them understood. It is just so in the volume of Revelation. Though its truths are self-evident to the mind when presented and understood, yet it requires an argument in aptitude with their nature to make them understood. I shall therefore attempt to prove the truths contained in the Scriptures to be a divine Revelation from God by a PHILOSOPHICAL AXIOM. I must start then with a *self-evident proposition*, for this is what we are to understand by *Axiom*, and this must be kept in view throughout the whole argument, and in a philosophical Axiom we must find at last the result, and by this result we shall *know* whether the Scriptures as a divine Revelation, are true or false.

CHAPTER X.

THE lion lives upon flesh, and the sheep lives upon vegetables. This is self-evident. There is an internal aptitude between the stomach of the lion and the flesh upon which he subsists, and also between the stomach of the sheep and the vegetable upon which he feeds. Now suppose we should take a young lion just ready to be weaned, and that had never tasted meat, and feed him with grass? He would of course experience pain, sicken, and pine away, because there is no exact aptitude between his stomach and the vegetable upon which he is feeding. He feels distress and pain, but he knows not the cause, for he has never tasted meat. He is uneasy, and yearns for something toward which his very being gravitates, but he knows not what. While in this perishing condition, suppose we should suddenly present him a piece of warm bloody meat. He tastes, and, on finding it perfectly adapted to his appetite, he seizes it—roars his native growl to warn intruders, who would rob him of his prize, to keep their distance—and devours it. He knows and feels that he has at last found his own natural food adapted to his being, though he never tasted it before—continues daily

to feed upon it—thrives, and his uneasiness, distress, and pain, disappear.

We will now consider the opposite nature. Let the lamb just ready to be weaned, and that has never tasted grass, be fed with meat. He would, in like manner, as did the young lion, feel distress and pain, sicken, and daily pine away, because there is no exact aptitude between his stomach and the flesh upon which he is feeding. But when he comes in contact with the grass-field, he begins to feed, and soon knows this to be the food adapted to his appetite and nature. He thrives, and his uneasiness, distress, and pain are gone. He is satisfied and physically at ease, because there is a perfect aptitude between his stomach and the vegetable upon which he feeds. The lion and the lamb are now at rest, because they are each partakers of that food which is in perfect harmony with the elements of their being. The lion, we perceive, cannot subsist upon the lamb's food, nor can the lamb subsist upon that of the lion. And thus it is with the whole animal creation—beast, bird, fish, insect—each has a constitution of nature adapted to a certain kind of food, or varieties of food. All this is self-evident as a philosophical axiom.

Now, there is nothing more self-evident, than that the human mind is fed with impressions, and as certainly so as the body is with food. The mind is not only fed, but it is cherished and expanded in its pow-

ers, and strengthened and made happy by the impressions of truth adapted to its mental and moral nature, even as the body is cherished, strengthened, and made easy by its natural food. And the mind requires its mental and moral sustenance of truth, in perfect aptitude with its nature, to render it contented and happy, as much so as the body does its physical sustenance to render it healthful and free from pain. Truth is, indeed, the element and food of the soul, and it must stand in perfect aptitude to its various intellectual and moral elements, so as to produce peace with all its pleasurable feelings and emotions. Embracing and cherishing this truth must unite duty and happiness in one. Nothing short of this can be the real truthful food of the mind, adapted in every respect to its nature and wants. Such truth, however simple and self-evident it may appear after it is discovered, we shall presently see is beyond the natural powers of the human mind to discover, and requires a revelation from God.

This truth, of which I have been speaking in the collective sense and singular form, does not consist in one single truth, but many. The organized mind possesses various powers or organs, and their number is determined by the correspondent number which it has developed in the brain. And each of these organs again are susceptible of various impressions and sensations, both intellectual and moral. Hence it fol-

lows, that those corresponding varieties of intellectual and moral sustenance that exactly meet and satisfy these various wants, adapted to the enjoyment of each of its organs, constitute the true food of the soul. This is perfectly simple, rational, and philosophical. As an axiom it is self-evident.

We perceive, then, that the mind has its intellectual and moral powers. Its *intellectual* powers are adapted to the original discovery and investigation of the various arts and improvements that exist in human society, and to the discovery and investigation of the sciences that are written and involved in the volume of Nature. It is their office also to weigh and balance probabilities—to compare and judge of right and wrong, and of truth and error, according to the mental capacity, and even to judge of the probable truth or falsehood of a divine Revelation. And its moral powers are adapted to receive and feel impressions of a pleasing and delightful character, called the approbation of conscience in the performance of righteous deeds, and the horrors of guilt and condemnation in the commission of evil deeds, the whole being in accordance with, and graduated by, the capacity and decision of the intellectual powers.

There is also a *natural* and a *moral* right in human conduct, and these two may act separately or in conjunction, as I shall presently show. Hence there must also be a *natural* and *moral* wrong in human designs

and actions. When natural and moral right blend in man's bosom and harmonize in his designs and actions, it constitutes the enjoyment of divine Revelation, unites *duty* and *happiness* in one, and is the genuine food of the soul. From the premises now laid down, it is easy to distinguish truth from falsehood, when once embraced by the mind and put into practice—and it is equally easy to determine the truth or falsehood of a divine Revelation. Having every thing ready before us, let us now fairly try the test of any doctrine, as regards its pretensions to truth, in the face of a philosophical axiom.

The Heathen mother sincerely believes, that unless she sacrifices her first-born infant to her heathen deities, by casting it into the sacred waters of the Ganges, the curse of the gods must remain upon her and her future progeny, through the whole period of mortal life, even down to the silent grave. But if she performs this distressing rite, that blessings will attend her and her future offspring. Deeply impressed, that such is, indeed, her solemn but painful duty, which she may not forego, and lingering over the sleeping beauty of her child, she gazes with maternal anxiety upon its unstained brow, takes it in her arms, and with pensive step, she proceeds to the Ganges. Having selected as favorable a position as possible for her purpose, she there stands motionless, pale, and serene at the water's side. And that she may occasion her

child as little suffering as possible, she watches the approach of a crocodile, so that she may cast it into his jaws, to be instantly crushed and its miseries terminated. With those feelings of deep anguish, that a mother's heart only can know, she makes the sacrifice. The deed is done, and her child is gone ! Bereaved and motherless, she returns with lamentation and distress to her lonely home, now overcast with the shadow of death ! Though her heart is sorely smitten with desolation and bleeding with agony, yet she feels the approbation of her conscience in having discharged this painful duty.

The case is now stated—and how easy it is to perceive in the face of a philosophical axiom, that though *to the mother* this was *morally right*, because her designs were good, yet, as it gave her pain, it was *naturally wrong*. Natural and moral right, in her case, were not blended—duty and happiness were not united in one. I am well aware, that in case she had not performed this act, believing its performance, at the same time, to be her solemn duty, she would have experienced the full horrors of guilt and condemnation according to the measure of her intellectual and moral capacity. While I, therefore, freely admit, that *to her* it was *morally right*, yet it was, indeed, *naturally wrong*; for it was the cause of the inquietude, distress, and pain she experienced. This proves, that her religion thus far is not the truth—proves that it is

not the true food of the soul, any more than grass is the true food of the lion, or fresh meat is the true food of the lamb. These creatures partook freely of those substances, and the impressions they produced were *physical* distress and pain, because they were not adapted to their physical natures. This mother partook freely and awfully of her doctrine as the true bread from heaven, and its impression produced mental pain, because it was not adapted to her mental nature—was not the true food of life and peace to the soul.

The Hindoo widow sincerely believes it to be her religious duty to seat herself upon the funereal pyre, and, with the dead body of her husband, be burned to ashes. She contemplates with dread her melancholy end, and feels all the withering horrors of this awful rite. Her religion enjoins upon her, as a solemn duty, to part with all the fond enjoyments of life—with friends and friendships—and to orphanize her children in an hour, and leave them, however diseased and helpless they may be, to the charities and mercies of a cold, unfeeling world! All these painful contemplations, under such distressing circumstances, must naturally occupy a mother's mind. And, though she experiences the smiles of an approving conscience in the anticipation and performance of this act of self-immolation, and though, *to her*, it is morally right, yet it is naturally wrong, as it is the cause of much distress and pain to herself, to her friends, and her offspring.

And as such, it cannot be the true food of the soul. Natural and moral right in this sad picture do not meet and blend. It does not unite duty and happiness in one, and is therefore, in the face of a philosophical axiom, proved false. I have furnished these two instances, and tested them, merely as the mode by which the reader may be enabled to test truth or falsehood in any doctrine, whether Heathen, Christian, or Atheistic. It is the only bar at which they can be successfully arraigned, the only court from whose decision there can be no righteous appeal.

If we candidly survey the Heathen religions of the world in its present or past ages, and take a scrutinizing glance of their nature and character, as they stand in aptitude to the intellectual and moral elements of the human mind, we can readily determine, by bringing them to the test of a philosophical axiom, what part or parts of each religion are true or false. Though corruptions of the religion of Noah, Moses, or Christ, still they have some lingering elements of divine truth yet left, that sparkle as so many diamonds among the rubbish and ruins of centuries. The various philosophers of the classic ages of Greece and Rome furnish a melancholy memento of the weakness and imbecility of the human mind to invent or discover that system of truth which is perfectly adapted to the intellectual and moral elements of man's being, and that unites duty and happiness in one. In search of this,

the most bright and burning intellects of Greece and Rome engaged. System after system of religious philosophy was invented by successive master spirits—was put into practice—and on being proved insufficient to answer man's wants, desires, and hopes, by uniting duty and happiness in one, was abandoned as worthless. Even Stoicism had its day, contending that man's supreme happiness consisted in so blunting his feelings and steeling his heart, as to remain indifferent to joy or sorrow—unmoved by scenes of distress and pain! They wandered about listless, with a stick and knapsack, and ate, drank, and slept in the streets! From this extreme, on the one hand, and the system of Socrates, on the other, who ventured the bold and sublime thought of immortality in some spirit-land, and every intervening shade of system between these two extremes, we see the same evidence of human imbecility to discover that embodied complication of truth that unites duty, interest, and happiness in one, and that stands in perfect aptitude to the complicate elements of the human mind.

The lion and the lamb could not have created the food adapted to their physical natures, nor could man, with all his boasted intellectual powers. It required the same Being, who created the stomachs and bodies of these creatures, to create the food adapted to their appetites and natures. And as it required the same Creator, who organized the bodies of the lion and the

lamb, to create also the food in aptitude and harmony with their physical being, so it required the same Creator, from whom the mind of man came, to provide also a system of truth as its spiritual food adapted to its appetite, and in perfect aptitude and harmony with its intellectual and moral being. How could man invent a system of truth he had never *seen nor known*, adapted to his countless wants? Strike all vegetable substances now on this globe and their seeds out of existence, and though man has *seen them, and even knows their chemical properties*, yet it is infinitely more reasonable to contend, that he can, even with all their elementary ingredients at hand, reproduce the seeds by some chemical or galvanic process, and restore to the lamb its vegetable food, than to contend, that he could discover by his reason, and reveal to the world, that system of truth and duty which is the true food of the soul, and which till then he had never *seen nor known!* Man cannot comprehend his own mind, and how could he have discovered a system of truth adapted to that which he does not even understand? And let it be remembered, that the truths must embody and meet all that exists in the moral wants and elements of that incomprehensible mind! To discover such a perfect system of truth, which the nature of man suggested and demanded, all Heathen philosophers, from the earliest ages of the world down to the appearing of the Son of Man, failed! The most learn-

ed despaired, and seemed to agree with Socrates, that unless the gods interposed in man's behalf, and deigned to make known the truth adapted to his nature and wants, all human efforts to grasp it were vain.

CHAPTER XI.

CHRIST, the Anointed, and called the living Son of the Highest, at length appeared in our world! Untaught in the schools of men, and free from all ostentation, or any love of display, he commenced his instructions. Though born and brought up a Jew, yet, unlike all other men that ever lived on earth, he seemed to inherit no national peculiarities. He was in spirit and action no more a Jew than he was a Gentile. Clothed with a solitary yet intrinsic power and greatness peculiarly his own, he stood on an elevation far above the world, where his broad and deep philanthropy and benevolence, unobstructed by national divisions of land or sea, enwrapped the human race, as the atmosphere does the globe. And though he claimed to be the world's Master, that is Teacher, yet he was clothed with true, dignified humility, and even disavowed being the author of the pure, energizing doctrine he taught, but proclaimed it as the doctrine of the Father who had sent him.

Without leaning upon the arm of secular power for aid, but calmly resting an eye of confidence on the naked grandeur of eternity for support, he moved

alone to set up a kingdom of righteousness and peace among men! And while those who had engaged in establishing kingdoms by force of arms previous to his day, had at times their doubts and fears of success, yet the Master had none! He uniformly spoke of the establishment of his kingdom and throne as a matter of course. He moved alone to establish by verbal instruction a doctrine, which should stand unshaken amid the fall of empires, and outlast the wreck of ages! And while those great philosophers of classic lore, who had preceded him in delivering their instructions, entertained doubts and fears as to the final establishment and durability of their several systems of doctrine, yet the Master entertained none! Not the utterance of a doubt or a fear ever fell from his lips, but he uniformly spoke of this also as a matter of course. So far from laying any deep schemes, or secret plans of operation to insure success, he simply instructs his disciples openly in his doctrine, and points out to them, with unerring certainty, the duties they were destined to perform, by imparting in their turn to others those instructions which should result in the renovation and happiness of the world.

We perceive, then, that in delivering his instructions he, unlike all who had preceded him, never expressed a doubt of the ultimate success and final triumph of his doctrines over all others that *had been*, then *were*, or might arise in future ages. And as it

bore upon its front the impress of being an emanation from the Eternal Father, he pronounced it positively destined to stand unharmed—unmoved on the Rock of Ages, and that no power in the universe could prevail against it! This is a point of great weight and interest, that not a solitary instance can be found where a doubt was ever intimated, from the commencement of his brilliant career to its godlike termination on the cross. No! his confidence in the truth and triumphant success of his doctrine never forsook him in the agonies of death! Even *there*, in that trying hour, he calmly and securely wrapped about him the spirit and power of its immortal drapery, as his winding-sheet, by praying for and forgiving his murderers! Even *there*, so far from breathing a doubt, he pronounced it finished, and resigned his spirit. Throughout the whole of this eventful scene, his conduct was perfectly consistent with his uniform declarations through life, that he was sent by the Father to reveal Him in His true paternal character to the world, and to bear witness to the truth, and he sealed the proof of his sincerity by his example through life, and his magnanimous conduct on the cross. In true benignity he stood on a mental and moral elevation above the world, robed in his own individual majesty, and spake as never man spake. Such was the Master. I cannot but repeat it—Such was the Master!

I have now, in as condensed a form as convenient,

presented Christ before you as the Vicegerent Son of the Father. And while the heathen systems of philosophy, and their several adherent sects, have been swept away centuries ago, and buried beneath the ever-rolling wave of time—while they have exhibited an existence about as ephemeral as their classic authors, the doctrine of the Master has stood unmoved amid the assaults and persecutions of men for eighteen hundred years! And in unison with his predictions, having passed the scrutinizing ordeal and test of ages, it yet stands in all its symmetrical beauty, splendor, and power, pointing to eternity for its origin, and its destined goal! And if skeptics contend, that his doctrine is nevertheless false, and must one day expire and find its grave, yet they must grant, that his death, at least, with all the heart-stirring scenes of magnanimity that hang around it, is robed in its own imminent immortality, and shall live in the throbbing impulses of deep affection in the hearts of generations unborn, till the sun shall be again, and for the last time, shrouded in night!

According to a custom of the Jews, no man could be a public teacher till he was thirty years of age. Obscure in his origin, and naturally retiring in his manners, yet when the Master's appointed time arrived, he entered without the least hesitation, or any apparent embarrassment, on the duties of his ministry. He suddenly emerged from his obscure retreat, and

unexpected as the sun bursting from the bosom of midnight, threw the light of his instructions on the world—broke its more than Egyptian night, and by the force of his living eloquence, as with an electric shock, startled creation, and aroused its moral element from slumber into the most intense action. Possessed of a spotless reputation, a discriminating mind, and an easy and commanding address, he produced a profound sensation wherever he moved. And as the Jews knew that he was, and admitted him to be, unlettered in the schools of men, the excitement soon became general. And while all was consternation, uproar, and confusion in the religious elements around him, he alone, under the influence and power of his doctrine, remained calm, collected, dignified, as though the most ordinary affairs were transpiring. As might be naturally expected, under such stirring circumstances, the greatest anxiety and curiosity were awakened in every breast, and prompted the inquiry to know who he was? and whether his doctrine were true? In reply to the *first*, he answered that he was THE SON, and that THE FATHER had sent him to reveal HIS NAME to men, and to bear witness to THE TRUTH. And in reply to the *second*, he answered them—MY DOCTRINE IS NOT MINE, BUT HIS THAT SENT ME. IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF.

Here the Master lays down a PHILOSOPHICAL AXIOM, or what we call a SELF-EVIDENT PROPOSITION, as the *only true mode* by which his doctrine can be tested, as to its truth or falsehood, as a divine Revelation. As if he had said, "There is no need of your asking who I am? nor of your requiring me to show you some sign from heaven! nor of your asking me to perform some marvelous work to prove the truth of my doctrine? By these, its truth cannot be proved—no arguments of this class can reach it—no inductive philosophy even can approach it! But try it, by sincerely embracing it, and putting it into practice. And if you find that it answers all your wants as a rational and moral being, by uniting your duty and happiness in one, then you shall *know* it is true—you shall *know* it is of God—and shall *know* that I do not speak of myself. But, if you, on the contrary, shall find that it does not answer your wants, as a rational and moral being, under all circumstances in life, by uniting your duty and happiness in one—then you shall *know* it is false—you shall *know* it is not of God, and shall know that I speak of myself—for the whole is a matter of *knowledge* and not of *belief*.

As the Master has laid down his own GOLDEN AXIOM as the ONLY MODE by which the truth or falsehood of his doctrine, as claiming to be a divine Revelation, can be tested and infallibly ascertained by its own internal force in the soul—is it not passing strange,

that the advocates of Christianity, when defending it against the attacks of infidel writers, overlook a point of such vital importance, which he recommends, and resort to abstract reasoning to prove his doctrine a divine Revelation?—and to Paley's watch story to prove the existence of a Creator? They labor to prove the truth of his miracles and those of his apostles, and dwell with much pathos upon their privations, persecutions, sufferings, and the painful deaths they endured, as martyrs in his cause, to prove a divine Revelation!

However satisfactory the miracles of Christ and his companions were to eyewitnesses eighteen hundred years ago, and however necessary to the first establishment of Christianity, yet there are millions of our race who cannot be made to believe them at this distant day by argument, even though we should entirely satisfy them of the sincerity and faith of the apostles and early Christians. They will, after all, say that they might have been honestly deceived!—and as miracles can be evidence to eyewitnesses *only*, so we must see them ourselves to believe, for Christ himself says, “*that seeing, ye might believe.*” Such are the common objections. And I remark, that however necessary the wonderful works of mercy performed by the Master were to induce the eyewitnesses to believe, embrace, and test the truth of his doctrine as a divine Revelation in that trying day when life was at stake, as the conse-

quence of so doing, yet we must *now*, when no such danger exists, adopt the true method laid down by him, and prove it to be a divine Revelation by such arguments as the nature of the subject involves, so that men may believe, so far at least as to induce them to embrace and test it practically, and then they will not only *believe* but *know* that it is of God. This they must know *of* the doctrine—that is the doctrine itself must teach it. Then belief in his works will follow as a matter of course.

Suppose we should be called upon to prove the truth of the volume of Nature, would we go *out* of nature, and resort to abstract reasoning to prove its divinity? No—but we would proceed to show its adaptation to animal and vegetable existence in all its elements to sustain life, and the aptitude in which its vegetable productions stand to the various natures, appetites, and conditions of its animated inhabitants. Then the volume of Revelation must be proved on the same principle, *by what is in it*. We must not go out of the Book, but show that all the materials and varieties of its productions are the true food of the soul to sustain, nourish, and invigorate its moral life, and are perfectly adapted, and stand in exact aptitude to the nature and wants of man, as a rational and moral being. If the skeptic says, that the volume of Nature is a self-evident truth, and requires no proof of its divinity, I answer, no more so than the volume of Revelation, as I will soon show

him. The only difference is, that Nature and all of its vegetable fruits, and the animal bodies these sustain, can be seen by the naked eye, but the truths—all the moral sustenance of Revelation and the living minds these sustain—are spiritual and invisible. They cannot be seen by the naked eye, but they can be felt and enjoyed in the soul!

CHAPTER XII.

THE philosophical Axiom of the Master, as I call it, is one of *moral philosophy*, and by which all *moral* truths or falsehoods are to be tested. It is what I had in view at the commencement of my argument as the only mode by which the truth or falsehood of all moral maxims and duties contained in all the Heathen religions in existence, can be accurately tested and infallibly ascertained; and by which alone, not only the truth or falsehood of the Bible, as containing a divine Revelation, can be ascertained and proved, but also the truths and falsehoods, mixed more or less in all Christian doctrines, can likewise be detected with unerring certainty. This philosophical Axiom of the Master is the great TEST TRUTH—THE CENTRAL PIVOT on which is suspended the balance of immutable justice, in which the moral truths and falsehoods of all doctrines are to be weighed, and approved or found wanting. It is not only the MENE, MENE, TEKEL, UP-HARSIN to all that is false in all the established religions in the numbered and finished kingdoms of the globe, but it is the FAN by which falsehood is to be separated from truth as chaff from the wheat. As his GOLDEN

RULE involves all moral duties, so his Axiom involves all moral truths. I shall, therefore, call it the Master's GOLDEN AXIOM.

In testing the truths of his doctrine, as being a Revelation from God, there is no necessity of my noticing in detail all the moral and religious duties recorded in the Old and New Testaments, as this would be exceeding my prescribed limits. I will faithfully notice the substance of all the great moral and religious duties and principles involved in the teachings of Christ and his companions as a rule of action for mankind to embrace and pursue in every condition of life, and determine whether they are indeed adapted to the intellectual and moral elements of the human mind. I shall then leave it to the reader and to the pen of some abler writer, to apply the test of the Master's GOLDEN AXIOM in detail to any or all of the moral precepts in the entire volume of Revelation.

There is one circumstance, and it is one of great moment and all-absorbing interest, that has been generally, if not entirely, overlooked by divines. It is this—that the living Son, and he *only*, “has declared the Father,” and “revealed the Father,” or given Him that *name*. He also says—“O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy NAME unto the men which thou gavest me out of the world.” He *only* has revealed the paternal

character of God. Moses and the prophets, in all their writings, so far from recognizing God in His paternal character, scarcely mention Him as *Father*, and then in a very different sense from the Master.

The name *father* in the Old Testament is used with various significations, but is not applied to God in the sense of Father, as used by the Son, in the New Testament. "Jabal was the father of such as dwell in tents and of such as have cattle." "Tubal was the father of such as handle the harp and organ."—Gen., iv. 20, 21. Here it means inventor or author. Abraham was the father of many nations. Here it means *in faith*. God made Joseph a father to Pharaoh.—Gen., xlv. 8. This means provider for his household and governor of his people. "Eliakim shall be a father to the inhabitants of Jerusalem and to the house of Judah."—Isai., xxii. 21. This means *governor* of Israel. "Joab, the father of the valley of Charashim, for they were craftsmen."—1 Chron., iv. 14. This means overseer and director of these craftsmen, and owner or governor of the valley.

Moses in all his writings applies the *name* but *once* to God. "Is He not thy *father* that hath brought thee? hath He not made thee and established thee?"—Deut., xxxii. 6. Here it evidently means the *deliverer* and *ruler* of Israel, who brought them out of Egyptian bondage, who gave them a law, and "*made*" them a nation, as the context clearly shows, and does

not mean their *individual* but their *national* maker or creator. See also Isai., lxiii. 16 ; Jer., iii. 4, and xxxi. 9 ; also Mal., i. 6, where it means the same. He promised to be a father to David—"I will be his *father* and he shall be my son. If He commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him as from Saul."—2 Sam., vii. 14. He made the same promise to Solomon—"I will be his *father* and he shall be my son, and I will not take my mercy from him."—1 Chron., xvii. 13. In both these cases it means their *special protector*, as kings, in the continued stability of their throne, more so than He was to Saul. "Have we not all one *father*? hath not one God created us? Why deal we treacherously every man against his brother, profaning the covenant of our *fathers*."—Mal. ii. 10. This has exclusive reference to the Jews, and is generally very much misapplied. The name "*father*," in this instance, means *Abraham*, and "*fathers*," the other patriarchs and teachers. Thus—Have we not all one father, Abraham, from whom we descended? hath not one God created or made us a nation? that is, given us a national existence—why deal we treacherously every man against his *brother*?—the *Jew* or *son* of Abraham—not the *Gentile*. He is in one or two instances called the "father of the fatherless and the widow's God" or "husband." This means *pro-*

tector, for why is He not called also the *father* of the *widow*? This is all that is said in the Old Testament of His being father, except in Ps., lxxxix. 26, which is a prophecy of what Christ would say of God. Hence, as God said to Moses—"I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, but by my name, Jehovah, was I not known unto them," so we may say of Moses and the prophets—by my name—*Father*, was I not known unto them.

The Old Testament Scriptures, as so many introductory and progressive lessons, adapted to the condition and capacity of those who were just emerging from the utter darkness of Heathenism into the starlight of divine truth, grew brighter and brighter as they approached the coming of the "True Light of the world." Cloud over cloud retired into the bosom of the west, and prophets, one after another, like stars of various degrees of magnitude and brilliancy, appeared in the moral firmament. Though the galaxy, by numbers, was gradually increasing, and reflecting more and more splendor on the world, yet the people saw as through a glass, darkly. At length the day began to dawn. Malachi, the last of its stars, sealed up the vision and the prophecy, wrote the last page of the Old Testament, and pointed forward to the first of the New. He stood, as it were, on an isthmus between two worlds!—extends his eye backward toward the creation and introduction of the Old Testament

dispensation under Moses, the moral gloom gathering darkness before his retrograde glance, till it ended in Egyptian night! On recalling his gaze, he pauses for a moment on Mount Sinai, and sees the lightnings flashing, and hears the thunders of the law rolling around it, as it stood wrapped in a blaze amid surrounding gloom, portentous of dispersing clouds and a clearer sky! From his elevated position in the moral firmament, he then extends his eye forward to the introduction of the New, and sees the long expected sun beaming and blazing just beneath the eastern hills! He drops his flight, and descends with this anthem on his lips to the ages just before him—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings!" The bright Morning Star of Bethlehem at length appeared, and soon the MORAL SUN arose in beauty, majesty, and splendor on the world, and beamed the light of life.

CHAPTER XIII.

THE Old Testament Scriptures, in opposition to all other religions on earth, teach that there is but one God. He is there revealed as CREATOR—as LORD—as GOD ALMIGHTY—as the great I AM—as JEHOVAH—as the MOST HIGH—as KING—as the HIGH and HOLY ONE who inhabiteth Eternity. But the MASTER, while he sanctions all these titles, and recognizes Him as the Creator and Governor of the universe, expressly claims to reveal Him as the FATHER. This is a circumstance of great moment, and in its peculiar bearings and beauty has been too generally overlooked. It is the closing perfection of a gradually developing and increasing light of divine Revelation adapted to the intellectual and moral advance of the world from the dawn of creation to the coming of CHRIST. It began with that of Creator of a human pair as the Lord God. It advanced to that of the Almighty God of Abraham, Isaac, and Jacob. It advanced to that of the great I Am—to that of Jehovah—that of King and Governor of His people Israel—and ended in that of FATHER, exercising a paternal government.

The Master not only reveals Him as his own Father, but as the Father of all His intelligent creatures. Until this was done, and while He was merely considered as the God and King of Israel, and in a peculiar sense the Protector and Ruler of one nation, it was impossible that His true character in its high, holy, and lofty sense could be known or understood. Therefore "the SON, which is in the bosom of the FATHER, he hath declared HIM and manifested His *name* unto us," as the parent fountain from which we have received our being, and who alone stands in this single and endearing relationship to us as His offspring, infinitely beyond what heart can conceive or tongue can tell—and that He exercises no other government over us than one that is most perfectly paternal in its character. He teaches us, that our rewards and punishments are instituted for some benevolent end, and are to issue in our highest interest and immortal well-being—that they are to be rendered in perfect paternal mercy, according to our individual, intellectual, and moral capacity, which is but a law in the mind, and acts as a matter of necessity when obeyed or violated by carrying with it all its moral force as a natural result. That after these rewards and punishments shall have been rendered to each individual on the paternal principles of immutable justice, that He will then, in a holy and immortal constitution, and in the nature of angels, grant them eternal life in the resurrection world, *not* as a RE-

WARD, but as the *free* GIFT of His paternal grace, and not of works, lest any man should boast.

He teaches that this resurrection is not general, but successive, as the deaths of the human race, and is glorious in its character as it is brilliant in its results, clothing us in a spiritual and immortal body, which is our house from heaven, and not in this natural body. And that mortality being swallowed up of life, there shall be no more death, sorrow, nor crying, neither shall there be any more pain; that the former things being passed away and all things made new, we shall meet again in the fond embrace of more than mortal affection, and commence our delightful career of rapture through the eternal world—the true home of man—the Father's house of many mansions. This is the gift of His paternal love, which He teaches us extends to all, even to His enemies, to the evil and unthankful, to the just and unjust—that it is infinite and undying, and that nothing can separate us from this paternal love—not even death, nor life, nor angels, principalities, nor powers, nor things present, nor things to come.

He uniformly calls Him the FATHER, and teaches us to say, when we address Him, “Our FATHER, which art in heaven”—and compared with His inconceivable goodness and parental love, he commands us to call no man on earth *father*, for one is our FATHER, even He which is in heaven. With the name of father, in its true sense, is associated all provident and protecting

care, and all that we admire and call good on earth. And in the character of father is blended every tender and sympathetic virtue—every affectionate endearment that can awaken confidence and love in the child. He refers to the kindest and best of earthly fathers, for the purpose of giving us a faint conception of that adorable and lovely BEING, who, as the PARENT FOUNTAIN from whence we came, has kindled up all the bright fires of affection that ever burned in parental bosoms, and fanned them to a flame! And though the parental character is the brightest specimen of perfection that this world contains, and is all that we can, in this state of existence, take in, or comprehend of goodness, yet he teaches us, that it falls infinitely short of that FATHER who is the PARENT FOUNTAIN from whence all other affections that ever lingered on earth were derived! and hence that eye hath not seen, ear heard, neither hath it entered the heart of man to conceive what He has in reserve for His offspring, to whom He is infinitely more kind than a good earthly father is to his own children! that He is LOVE itself, and that, in all the perfections of His paternal character and government, He is immutable—that He is the FATHER of lights, from whom cometh down every good and perfect gift—who is the same yesterday, to-day, and forever, without variableness, or even the shadow of turning.

He teaches us, that all the sorrows, sufferings, pains, and woes, in all their blended forms, to which we are

subjected, and even sin and death itself, however dark to us, are all instituted under His government as so many means to a wise and benevolent end—and that these light afflictions that last but for a moment shall work out for us a far more exceeding and eternal weight of glory! And, finally, that the whole creation, which was made subject to vanity, and is groaning and travailing in pain, shall be delivered from the bondage of corruption into the glorious liberty of the children of God, die no more, and be as the angels of God in heaven, and be the children of God, BEING THE CHILDREN of the resurrection.

I would now remark, that no Heathen philosophers in any age of the world, not even the brilliant intellect and far-reaching thought of Plato, or Socrates, have ever conceived of, and, certainly, have not ascribed such a supremely perfect character to any of their most exalted deities. Nor have even any of the Old Testament writers approached it. The paternal character of God is a Revelation belonging exclusively to the living Son, and all that his Apostles teach in regard to it, they received from the MASTER, and as such I have considered it in the statement just made. They were but his inspired servants, ambassadors, and co-workers in disseminating his doctrine, according to his instructions, among men.

There is nothing of which the human mind can possibly conceive that could be added to its majesty,

beauty, harmony, or glory. The living SON has placed it before us, invested with every possible excellency and divine perfection, far beyond what thought can grasp—intellect conceive, or eloquence describe. The picture seems drawn as with a celestial pencil dipped in sunbeams of light! It is a character, that the Master has drawn far in advance of the dark and cruel age in which he lived. He has drawn it for all future ages of time! he has drawn it for eternity! And though eighteen hundred years have rolled away, and borne on with them, in steady progression, the ever-increasing light of science, and the tide of moral refinement of feeling in benevolence and mercy, yet but comparatively few even in the Christian world have as yet attained to any proper conception of the character and benignity of CREATION'S FATHER. And should the human race continue to move onward in the path of improvement for ten thousand generations to come—continually gathering new accessions of intellectual splendor and moral beauty, yet the last, most gifted, and benignant of our race, wrapped in the powers of burning thought, would contemplate with wonder, admiration, and love, the moral perfection of God's paternal character, as drawn by the living SON! Yes! even the justified and glorified millions of eternity will wonder and adore.

In all sincerity and candor, I now ask the honest opposer of divine Revelation, what is there in this

character that he deems objectionable? It is higher than the heavens, and spotless as Love itself! Is there any thing in it that he would desire to alter? Does it possess one trait that he would wish to remove, or is there any one virtue of which the mind can conceive that he would wish to add? Impossible! for it is a perfect association of moral attributes, all concentrated in infinite benignity! It is perfectly adapted to the noblest conceptions, the finest feelings, the purest virtues, the most refined affections, and the countless wants of the human soul, whose secret impulses naturally prompt it, when all human aid has failed, to fly for relief or support to some sustaining power in the day of distress, or at the solemn hour of death! It even matters not what the various Christian sects may believe, yet *this* is THE CHARACTER that the teachings of Christ naturally move them in prayer to ascribe to the FATHER, however at variance it may be with human creeds, which ever take their moral complexion from the age in which they were framed, and require constant revision for future worshipers, as the successive waves of moral light and improvement roll on.

As all are agreed as to the majesty, benignity, and perfection of the character the MASTER has revealed, and given to the Creator, I ask, how happened he to conceive it in its highest splendor, beyond even the possibility of any future improvement being made on the original conception by subsequent generations?

Perhaps the skeptic may say, that its beauty and harmony are self-evident, and that any one might naturally have conceived it. I grant that the *truth* of its intrinsic beauty and harmony appears in the face of his GOLDEN AXIOM perfectly natural and self-evident to the mind, as the true character of the Creator, after being discovered and presented to it, but how was it first conceived and discovered, and that, too, in an age of corruption, moral darkness, and Heathenism, and when the Roman empire, where the Master was born and reared, swarmed with the devoted worshippers of thirty thousand gods? Where was the prototype from which he drew his conception? If it be said, that he found it in the parental character of earthly fathers, this I deny, as it falls infinitely short in every respect of the portraiture he has drawn of the paternal character of God. That is itself the prototype without a parallel—the infinite and all-perfect Original, robed in the majestic solitude of its own unapproachable splendor! and the parental character of the best earthly father is only presented by the MASTER as a *first lesson* to convey a feeble conception, adapted to a finite mind, of that parent Power in which ever-new and ever-unfolding beauty and perfection will be presented to the mind as its powers expand and the ages of eternity roll!

I grant that the truth of this conception, as being the only rational one, and alone worthy of the charac-

ter of the infinite Creator, is perfectly consistent and self-evident, when once disclosed and presented to the mind. But if the character of an earthly father was the prototype from which it was copied, why did not all heathen nations, in all ages of the world, discover it at once, as they all had fathers, and prototypes were not wanting? Why was it not discovered even by the prophets under the Old Testament dispensation, who had the knowledge of one God, and the same Being, too, whom Jesus reveals as the FATHER? Why was it not discovered by Moses, the great Jewish legislator, who was brought up at the footstool of Pharaoh's throne, moved in his court, and was learned in all the wisdom of the Egyptians? How happened it, after all, among the uncounted millions of our race, to be discovered by only one solitary, obscure individual, who had never learned his letters?—and that, too, after allowing them more than four thousand years for the trial and experiment, with plenty of prototypes? Why did not the classic Grecians and Romans discover it, and the learned Demosthenes and Cicero pour out upon it their eloquent bursts of thunder, and Homer and Virgil breathe it, and by it doubly immortalize their song?

And farther, why did not these powerful nations, with all their Grecian and Roman lore—with all their boasted light of science, discover that there was, and of necessity could be, but one God, instead of thirty

thousand? And surely they could not even have dreamed that all these were *fathers* of the human race, and then clothed them with the infinite and all-perfect unity of one paternal character! It is therefore clearly and manifestly proved, that as no human being could naturally discover, by his own unassisted reason, such a character in the Creator, so the MASTER was divinely inspired and sent by the FATHER to reveal Him to the world. And well might he exclaim, "Neither knoweth any man the FATHER, save the SON, and he to whomsoever the Son will reveal Him."

CHAPTER XIV.

So far from discovering such a character in the Creator, even after He was revealed, I now go farther, and say, that no heathen, no man that ever lived on earth, immaterial how vast his intellect or how brilliant his genius, could ever have discovered by the light of nature that there was but one God. Their reason, on the contrary, left to the light of nature, has ever driven them to an opposite conclusion, that there are many. *And why is it so?* As I have never seen this question answered, nor even suggested, I will here take it into consideration. And while doing this, I will also clearly and philosophically show why *civilization, refinement, and the great depths of philosophical science, extend no farther than the Bible has thrown its beams.* This is a subject not only of vast importance to the clergyman, but one of deep and thrilling interest to the Christian community at large. As such I proceed to consider it, and ask for a moment the reader's attention.

As we gaze upon the world, and the ever restless tide of human beings that move over its surface as their temporary home, we witness countless events and

changes that appear so contradictory and irreconcilable in detail as to lead man by his natural unassisted reason to the belief, that it cannot be under the government of one God, but many opposing deities. We witness the alternation of day and night, of heat and cold, and the rise and fall of vegetation. We witness lightnings, thunders, winds, and storms, and all the beauty of sunny days, and peaceful calms. We witness the ocean now wrought into fury, and now its mountain billows hushed, and smooth as it were a sea of glass. We also witness in human life a scenic picture of constant change both *moral* and *physical*. We witness good and evil—love and hatred—wisdom and folly in their several extremes, and between them every intervening shade of mental and moral power and imbecility. We witness also prosperity and adversity—health and sickness—life and death in their several extremes, and between them all, the intervening varieties of blended joys and woes. The Heathen looks with entranced awe upon the whole mingled scene of transpiring events, and assigns a god to each. He has a god of goodness, and a god of evil—a goddess of love, and a goddess of hatred—a god of wedlock, and a goddess of beauty—a god of sleep, and a god of wine. He has a god of light, and a god of darkness—a god of spring, and a god of winter—a god of fire, and a god of water—a god of winds, and a god of calms—a god of war—a god of lightning and thunder, and so on to thirty thousand!

The Heathen has a god for every thing—for every work, and for every purpose under heaven! His reason cannot, and does not, lead him to the conclusion, that there is but ONE GOD. Not a solitary instance of this kind can be produced among all the Heathen nations on earth. He does not even dream—the thought does not enter his brain—that the same God that causes light, causes darkness also—or that the same God that causes lightnings and thunders to flash and roll, is the one that disperses the clouds and brings a calm! He cannot conceive the thought, that the same God that controls the winds, controls also the ocean, stills its waves, and heaves its tides! If it be said, that he must be very ignorant not to see this—I reply, that this by no means follows. Demosthenes and Cicero, with all their gifted powers of thought and eloquence, could not see it. Virgil, with all his vast conceptions of soul—with all his brilliant powers of poetic genius inspired by his Muse, could not see it—nor could Homer, the prince of poets, and the father of song! and hence they could never understand the philosophy of nature. We see, then, why Heathen nations remain in darkness and ignorance. We see, why the hidden fountains of the great deep of the philosophical sciences were not broken up, and disclosed to them—and why *these*, with a high state of civilization and refinement, extend no farther than the volume of divine Revelation has thrown its beams. Permit me to notice this, and try the pow-

ers of Virgil, the Roman Bard, to discover the existence of one only God.

The Heathen ascribes every event to the superintendence of some god as its cause. If a man slept, why, it was Morpheus, the god of sleep, who caused it—and to worship and please him, they must seek repose! If a man got drunk, why, Bacchus, the god of wine, caused it, and to worship and please him, they must get drunk! If they had an excellent crop, they ascribed the praise to Ceres, the goddess of corn and harvest, by an offering of the best fruits. If garments were rolled in blood on hostile fields, why, it was done by Mars, the god of war, and they desired to please him by rendering devotion in shedding blood, and braving dangers in the conflict. If men felt great love and kindness one toward another, why, it was inspired by Venus, the goddess of love, and to please her, they would pay her at times these devotions! If hatred or revenge rankled in the bosom, it was inspired by Juno, the goddess of hate, and to please her, they would practice these devotions! If lightnings flashed and thunders rolled, why, it was Jupiter swaggering on the top of Olympus, and from thence hurling his thunderbolts, which were forged on anvils by Vulcan, the god of fire! If the winds rushed in hurricanes, moved the billows of the deep, and wrecked ships, why, it was the work of Eurys, god of the winds, who, Virgil says, keeps them pent up in hollow mountains and huge caverns,

bound with chains, and who throws off their shackles, and through a hole made in the mountain's side by a huge spear, lets them out or recalls them at pleasure. Neptune, the god of the ocean, feels a great disturbance in his watery empire, rises to the surface to know what the matter is, lifts his serene aspect above the waves, and sees the fleet of Æneas scattered and wrecked! He gets enraged—upbraids god Eurys for this outrageous trespass, and bids the winds to return to their master, and tell him, that he had better keep them at home in his own rough dominions, mind his own business, and let his watery realm alone, and also his ships that he is bound to protect, and to remember that a severe punishment awaits the next offense! Neptune mounts unseen his invisible chariot—glides over the waves and smoothes them down to a level, and then renders assistance to the shipwrecked!

Now it is easily perceived, that, so long as they ascribed every event that transpired to the supernatural agency of some god, they could not dream of searching out any philosophical causes operating in the several departments of nature, and hence ignorance of natural and moral philosophy was the consequent result. And as they desired to placate their evil and cruel deities, by rendering them homage, by practicing cruelties on themselves and others, so we perceive why ignorance, barbarism, and cruelty are the legitimate results of Heathenism. But when men are brought to

the belief of one God, as the Creator and paternal Governor of the universe, they are compelled to reason, and to reconcile all the conflicting events transpiring around them with the character and government of that one Being. This opens to them the natural causes He has established, and those immutable laws according to which they operate, and conducts them in the strait and narrow way that leads them into the boundless fields of philosophical science, mental progression, refinement of feeling, the highest virtues and civilization as a natural result, and as the noble pursuit and high destiny of the human mind. I would not be understood to say, that the Bible itself teaches natural philosophy, but I mean that it is the only predisposing cause to all natural and moral philosophy, and I challenge refutation.

I am fully sensible, that there are as sincere and honest men among Atheists and Deists, in their belief, as there are among Christians in theirs. And my charity and fellow-feeling is as great toward them as toward any other class of men. Under the influence of the paternal character of the Creator, I cannot feel otherwise toward them. But I sincerely challenge them to refute my position, THAT THE BIBLE IS THE PREDISPOING CAUSE TO BOTH NATURAL AND MORAL PHILOSOPHY. It is in vain that they will assail this position, for I have, for years, studied and weighed all its consequences. I candidly ask how became *they*

so highly cultivated, learned, and enlightened, as to be able to furnish the world with many, not only useful, but deep and lofty thoughts, extending from the geology of the globe to the stars of night, and grasping even the immutable laws of Nature's empire, according to which the whole moves on in everlasting beauty and harmony? And why have they so deep a sense of right and wrong, and of the elevated and ennobling principles of moral philosophy? I answer, because they were born, reared, and educated in Christian lands. They were cradled, and they stood in that MAGNIFICENT TEMPLE, whose foundation pillars of strength and beauty rest upon the unshaken Rock of divine Revelation. There they gathered all their strength, and plumed their pinions to soar! and *there*, when wearied with their empty flight, over a cheerless void, like Noah's dove, without finding a resting-place for the sole of the foot, they must, at last, return to alight! Can they point me to their equals in Heathen lands, either in the splendor of scientific and moral attainments, or in the charms of refinement of feeling and civilization. No! they cannot. I grant, that equal elements of intransigent, mental capacity are there, but no sun of light and heat to warm them into life—no foundation TEMPLE to develop them into moral beauty. Suppose they had been born and educated amid the surrounding gloom of Heathen night, what would they have been? The echo of millions of voices from Heathen lands answers, WHAT!

CHAPTER XV.

I HAVE now briefly shown, why the Heathen, however vast his intellect, could not have discovered by his unassisted reason, left to the light of nature, that there was but one God, and much less could he have discovered His paternal character. I have also shown, why civilization, refinement, and the great depths of philosophical science extend no farther than the Bible has thrown its beams. I now advance one step farther; and will show, that so far from unassisted reason, left to the light of nature, being able to discover one God, it will lose that idea even after it is once revealed, and gradually slide into polytheism and Heathen night, if that idea is not recorded, but left to be handed down by tradition—and will, at the same time, show that even language is a divine Revelation. On these two points I will endeavor to be brief.

We see, that the present condition of the Heathen nations is deplorable ignorance and polytheism, and has been in all ages of the world. Though their ancestors, in the days of Noah, before mankind were multiplied and scattered, had the revelation of one God, one language, and the first principles of right and wrong, adapt-

ed to the infant state of the world, yet they wandered from this light. Not being recorded, but handed down by tradition from father to son, and in their scattered condition over the face of the earth, their unassisted reason led them gradually through successive ages, to become believers in, and worshippers of many gods. It seems to be the nature of man to grow careless and indifferent about cherishing a desire to retain God in all his thoughts—and hence in their gods, as it regards character and number, and in their religion and modes of worship, they all began to differ according to the geographical aspect of the country, and its surrounding scenery where they located. This difference gradually increased as centuries rolled on, yet each retained some of the original germs of divine Revelation. This would have been the melancholy fate of the Jewish nation also, had not that Revelation been renewed to Abraham, to Isaac, and to Jacob, with gradually increasing light, adapted to the intellectual condition and advance of society, and so on to Moses, who, as the first writer, gave it, by inspiration, a formal record upon stone and parchment in the Hebrew language for its preservation. So we perceive, that though the world by wisdom knew not God, still, when by revelation they early knew Him in the days of Noah, yet they at length in future ages glorified Him not as God, but their foolish heart became darkened, and they made Him like unto corrupt-

ible man, and four-footed beasts, and creeping things. I have now shown that man, without some record, cannot retain the idea of one God by his reason, even when it has been revealed to him.

The first language was a divine Revelation, because truth was revealed in language. This should not be overlooked nor forgotten. God called upon Adam to try his nomenclature by inspiring him to name even the beasts of the field. All languages are therefore derived from one language; all gods are conceived from the idea of one originally revealed Creator, by the mind witnessing, in its uncultivated state, the various operations and changes of nature; and all religions are corruptions either of the religion of Noah, Moses, or Christ. What is Mahometanism but a corruption of Christianity? The idea of many gods, as spiritual and invisible beings, could never have entered the human brain, unless one immortal and invisible God had at first revealed himself in name, which is a discovery beyond the grasp of human reason, and so is also that of language. God must have revealed himself in language and name. That the first language was given by revelation, and is not naturally inherent in man, is proved by the history of such as have been by circumstances excluded from society. When found and taught to speak, they have uniformly declared that they never thought of a *name* for a thing, but thought by objects, and made themselves understood by signs, as do the

deaf and dumb. Man naturally sighs, groans, weeps, and laughs, but imitatively he speaks. The first he never learns—they exist inherent in his being; but not so with language. He learns to speak by hearing and imitating others. In proof of this position, those that are born deaf cannot speak. Even though they learn from others that things have names, yet a *name* they never gave to an object, nor can they be taught to do so. Speech comes through hearing, and what is derived by the ear is not natural to man. A world of deaf men would naturally sigh, groan, weep, and laugh, without being taught, and as perfectly as those who hear; yet they could never invent a language, nor even words, and write them down as signs of ideas, nor could they ever conceive in their brains the idea that any *thing* could have a *name* without being taught it by those who hear.

The first language, then—the Hebrew—was given by divine Revelation, because God could not have revealed His *name* and *character* to man, except in language which is *inseparably* connected with any other revelation, and must have been *simultaneously* given with it, if not before. God is represented as speaking in a voice to Adam, and talking with him—as instructing and learning him to talk, and to give names to the creatures around him, even as a father would instruct his child. I care not if they even say, that God could not have spoken in an audible voice to Adam, but

“*caused a deep sleep to fall upon him,*” and that even in a magnetic slumber, where the thought of another mind sounds like a voice, He made the communication to Adam. It matters not; I still contend, that language is a divine Revelation, in which all other revelations were given. God is able to adopt any mode He pleases which is in aptitude and harmony with man’s physical, mental, and moral being, whether it be in a dream, a vision, a magnet sleep, or any other. This does not contradict the truth of language being a revelation. In sleep God made known to Daniel the dream of Nebuchadnezzar and its interpretation. And Job says, God speaketh once, yea twice, but man perceiveth it not. In a dream, in a vision of the night, when *deep sleep* is upon man, He sealeth to the sons of men their instructions.

If God spoke not in an audible voice to Adam, yet He revealed to him the Hebrew language. It is a language that pertains to a future world, and which, I am satisfied, we shall all speak in eternity, for, as social beings, we must have but one language there in which to hold immortal converse. If I am asked my reason for this conviction, I answer, *first*, because it is divine, being a revelation from Heaven; *second*, because Jesus, who never spoke the Hebrew language on earth, yet when he appeared to Saul, on his way to Damascus, spoke Hebrew. The apostle is very careful to say, every time he repeats that interview, which in brilliancy

transcended the splendor of the mid-day sun! "*I heard a voice saying unto me in the HEBREW TONGUE.*" And *third*, because it is a language of perfect harmony, so that when you speak, for instance, the *name* of a creature, the *sound* at the same time responds to, and corresponds with, some *passion* or *note* of that creature. It is therefore a language of harmonious impressions, according with names. Listen to a good Hebrew reader in the synagogue, and you would suppose he was singing—you would listen to a language which cannot be spoken except in living harmony.

I should like to pursue this subject to its full extent, and show that the twenty-seven languages spoken in Europe, have been with much accuracy traced by various writers, among whom is the celebrated Dr. Mason Good, of England, to three scions, and these scions to one root, and that is the Hebrew. Such, I mean, is the result of their combined labors when brought together; and as this would of itself require a volume, and as my space will not permit me to pursue this subject any farther, so I add no more.

I will now turn to the final issue between me and the candid Deist, who admits there is one God, but denies any divine Revelation, except what is contained in the Volume of Nature! Before I commence my pleasing and easy task to present the finishing proof of his utter and final refutation, and which will not leave him

an inch of ground upon which to stand, even with all the aid of his noble Master and theological Oracle, THOMAS PAINE, I will first ask him this question—As it naturally requires the highest and most perfect specimen of physical beauty and variety to meet the wants of, and feed and expand the intellectual powers of the mind, and thus enable it to approximate the fountain of excellence and perfection in natural science, so does it not naturally, and on the same principle, require the most perfect specimen of moral beauty and variety to meet the wants of, and feed and expand the moral powers of the mind, and thus enable it to approximate the fountain of moral excellence and perfection? If he gives an *affirmative* answer to this rational and, I may say, self-evident question, then I have only to inform him, that by the *first* specimen of physical beauty and variety, I mean the Volume of Nature, which he admits to be indispensable to the attainment of natural science—and by the *second*, I mean the Volume of Revelation, which is equally indispensable to the attainment of moral science. Without this, there is a void in the constitution, nature, and condition of man, and no effort of the human mind, however vast and brilliant its powers, can show the contrary. This I shall have occasion to notice again in my closing remarks, after considering the doctrine of Christ.

I will now proceed to select from the Master and his chosen companions, whom he sent forth as ambassadors

to proclaim his doctrine, such passages as may occur to my mind, regardless of the order in which they stand as to book, chapter, or verse. To save space I will endeavor to express them, mostly from memory, in as brief and condensed a form as possible. My aim shall be to class them together with regard to their subject matter, and as the apostles were but his inspired servants to teach his doctrine, I SHALL CONSIDER THEM ALL AS IF UTTERED BY THE MASTER.

He teaches us, that his FATHER is the Creator and Governor of the universe, whose controlling energy involves all events, from the most stupendous, down to the sparrow's fall—that He even numbers the hairs that adorn the human head, and that His government over all is in perfect righteousness. That He is the source of all intelligence—of all excellence and majesty—of all POWER, WISDOM, JUSTICE, GOODNESS, HOLINESS, MERCY, and TRUTH. That there is none, in the highest sense, good but one, and that is God, and that all the perfections of His character, as I have before expressed, blend and harmonize in paternal love—yes, that GOD IS LOVE!—He teaches us, that He is good unto all—kind even to the evil and the unthankful, and thus gives final sanction to the truth, that His tender mercies are over all His works. And, as there is no other God beside Him, that He is the only object worthy of divine worship, adoration, and praise—that Him only shall we serve.

He teaches us, that it is our duty, as His dependent offspring, to know God, as he has revealed Him, by acquainting ourselves with His true paternal character, and that our highest happiness consists in imitating Him, so far as our feeble abilities permit, and adapted to which, he has furnished us an example in his own life and conduct, as our first lesson, and all that we can ever attain to an earth. That it is our duty to love Him with all our heart, soul, mind, might, and strength, and our neighbor as ourselves, assuring us that love worketh no ill to his neighbor. He teaches us, that we shall, not only exercise universal philanthropy, but refrain from doing wrong to any of the human family who are our erring brethren. That we shall not kill—shall not commit adultery—shall not steal—shall not bear false witness—shall not covet—shall not take His name in vain—shall not slander—shall not deceive—and shall not only refrain from iniquity in all its forms, but avoid even the appearance of evil, and be followers of God as dear children.

And as though the revelation of the paternal character of God, and the example of that character he has set before us in his life for our imitation, were not enough, he proceeds to specify the various duties we are to observe, adapted to every ramification of society and condition of human life, from the individual, through the domestic and social relations, up to political governments—to the world. Of these, I shall no-

tice but a few specimens scattered through the volume of his Word. But through the whole, we shall see uniformly breathed the same one bright spirit of LOVE, PHILANTHROPY, and BENEVOLENCE, that he ascribes to the FATHER as the source.

CHAPTER XVI.

OF OUR DOMESTIC DUTIES, he says :

“Husbands, love your wives, even as Christ loved the church and gave himself for it. So ought men to love their wives even as their own bodies. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband. Husbands, love your wives, and be not bitter against them.

“Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long in the earth. And ye fathers, provoke not your children to wrath, lest they be discouraged, but bring them up in the nurture and admonition of the Lord.”

Now try these duties by the MASTER'S GOLDEN AXIOM, and we perceive that the beauty and force of their truth is self-evident, and that their practice unites duty and happiness in one perpetual and un-

broken union, and sheds the sunshine of sweetest peace and joy on the domestic circle. And we just as clearly perceive, that the constant violation of them is the awful cause of all the miseries, jars, and woes that sink the heart, darken the brightest matrimonial sky, rend to atoms the deepest, purest, and strongest silken affections of the soul, and lay conjugal and domestic happiness in bleeding ruins! This is so self-evident on the face of these duties laid down by the Master, when brought to the test of his own Axiom, as to require no comment. The grandeur of their truth can only be felt and realized in the beauty of their practice. They are the domestic food of the soul, and hence we know that they are of God, and that the MASTER does not speak of himself.

OF THE CHARACTER AND DUTIES OF A TEACHER, AND THE RELIGIOUS ASSOCIATION UNDER HIS CHARGE, he says :

“ For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality ; a lover of good men ; sober, just, holy, temperate ; sound in faith, in charity, in patience. That the aged women likewise be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, and to love their children ; to be discreet, chaste,

keepers at home, good, obedient to their own husbands ; and young men to be sober-minded.”

These duties, when brought to the test of the MASTER’S GOLDEN AXIOM, also stand approved, and the spirit of love, peace, sobriety, union, and kindness breathes through them all, and their practice unites duty and happiness in one. Their violation brings misery and discord, with all their concomitant evils and attendant woes. Hence they are the food of the soul, completely adapted to its moral wants as a member of such an association, and give unity and strength to the whole body ; and by their observance we know that they are of God, and that the Master does not speak of himself.

OF OUR POLITICAL DUTIES, he says :

“Let every soul be subject to the higher powers, for there is no power but of God, the powers that be are ordained of God. For rulers are not a terror to good works, but to evil. For this cause, pay ye tribute also, for they are God’s ministers attending continually upon this very thing. Render therefore unto all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man any thing, but love one another. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers ; but gentle, showing all meekness unto all men.

Submit yourselves to every ordinance of man for the Lord's sake, whether it be of the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. Honor all men, love the brotherhood, fear God, honor the king."

If we arraign these several political duties at the bar of the Master's Axiom, we shall find, that they, too, will stand the test of the severest scrutiny, and that their truth is self-evident. In the practice of them we find individual and national duty, interest, and happiness blended in one, and the whole is recommended to be observed as the will of God, and for the Lord's sake, which means under the influence of the pure principles of filial affection, prompted by the high and holy attributes of His paternal goodness and love. This mode of enforcing obedience was never conceived of, nor adopted by any previous to his day, and proves the high origin of his mission. And on the other hand, a violation of these duties by individual crimes and lawless mobs ever brings anarchy and confusion into governments, and misery and distress, in all their horrid forms, upon the people. But rendering obedience, with the love of God replete in the heart, gives stability to governments, and happiness to the people. Hence by observing these duties, we learn that they

are the food of the soul, adapted to our moral wants as citizens, uniting individual duty and national happiness in one, and we know that it is of God, and that the Master speaks not of himself.

OF PROMISCUOUS DUTIES WE OWE TO OURSELVES INDIVIDUALLY, AND TO ALL MEN, he says :

“For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. See that none render evil for evil unto any man, but follow that which is good, both among yourselves and to all men. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous—not rendering evil for evil, but contrariwise, blessing.

“Study to be quiet, and do your own business. Walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Be not drunk with wine, wherein is excess, but be ye filled with the Spirit. Have ye no fellowship with the unfruitful works of darkness, but rather reprove them.

“Have no respect of persons, and say to him that weareth gay clothing, Sit thou here in a goodly place, and say to the poor, Stand thou there, or sit here under my footstool. Be of the same mind one toward another; mind not high things, but condescend to men of low estate. Let love be without dissimulation;

abhor that which is evil ; cleave to that which is good. Put away all lying and evil speaking from among you, and speak the truth every man with his neighbor. Speak evil of no man. Swear not at all, and do not blaspheme that worthy name by which ye are called.

“ Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you. Be ye kindly affectioned one to another, with brotherly love, in honor preferring one another ; not slothful in business, but fervent in spirit, serving the Lord ; rejoicing in hope, patient in tribulation ; distributing to the necessities of the saints ; given to hospitality. Bless them that curse you ; bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Remember them that are in bonds as bound with them, and them that suffer adversity as being in the body. Visit the prisoners, clothe the naked, feed the hungry, support the feeble-minded, and be not forgetful to entertain strangers. For the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Pure religion and undefiled before God and the Father is this : to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

“ Recompense to no man evil for evil ; provide things honest in the sight of all men, and, if it be possible,

as much as in you lieth, live peaceably with all men. Avenge not yourselves, but rather give place to wrath. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee."

HE PRONOUNCES THE FOLLOWING BEATITUDES:

"Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God."

He says: "Swear not at all—neither by heaven, for it is God's throne—neither by the earth, for it is His footstool—neither by Jerusalem, for it is the city of the great King—neither by thy head, for thou canst not make one hair white or black. Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of

thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect." He then sums up the whole in one sentence, which may well be called his Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

And as if all this were not enough, under the full revelation of God's paternal character and his own spotless example, to direct his erring children to become full and perfect partakers of happiness, peace, and joy, he exhorts them to put on charity, which is the bond of perfectness, and to let every thing be done with charity. He thus addresses them through his inspired servant:

"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling symbol. And though I have the

gift of prophecy, and understand all mysteries, and all knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing! And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth."

CHAPTER XVII.

THESE passages contain a sufficient variety as a specimen of the doctrine of the Master, and his inspired companions whom He taught and prepared, and sent to propagate it. I have no space for more. Here are duties for every condition in mortal life ; duties for the domestic relation in the family circle, for husbands, wives, and children ; duties for religious associations ; our duties as citizens to obey rulers and laws under political institutions ; and duties that we owe to God, to ourselves, and to all mankind, in the various social relations of life.

To secure and promote our own, and the happiness and peace of all, we are required to love God with all our heart, and our neighbor as ourselves—to keep our tongues from evil and our lips from guile—to seek for peace, to be quiet, compassionate, courteous, gentle, pitiful, tender-hearted, and forgiving. We are required to do our own business, and not to be busybodies in other men's matters ; not be slothful ; to avoid drunkenness, and to be temperate and sober ; to feel no partiality for the rich, but to respect moral worth in rich and poor ; to be humble ; to be of one

mind, and to condescend to men of low estate. To secure and promote our own, and the happiness of others, we are required to avoid dissimulation and lying, to abhor all that is evil, and to cleave to that which is good; not to blaspheme, nor swear at all, but to bless, and curse not, nor render evil for evil, but to overcome evil with good. We are required to be hospitable to strangers, to feed the hungry, clothe the naked, to be patient in tribulation, to visit those in bonds and in prison, to sympathize with those that weep and mourn, to visit the fatherless and widows in affliction, and to keep ourselves unspotted from the world. We are required to provide things honest in the sight of all men, to owe no man any thing, to let our conversation be without covetousness, to be content with such things as we have, to be meek, merciful, pure in spirit, peace-makers, and as much as in us lies to live peaceably with all men. To secure and promote our own, and the happiness of all, we are required to resist not evil, to love and forgive our enemies, to give them food and drink when they hunger and thirst, and to do them good, and to pray for and bless them when they despitefully use us and persecute us. In fine, to do unto others in all things as we would that they should do unto us—to do every thing in the full spirit of that charity which thinketh no evil, and to be perfect, even as our Father, which is in heaven, is perfect.

The whole subject in all its bearings is now before us. We have not only the Revelation of one God, one Religion, and one Language recorded by Moses, and the whole adapted to the capacity and condition of the rude and infant state of society then existing, but we have gradually so much increasing light let in upon the world as its expanding faculties could bear, growing brighter and still brighter unto the perfect day. The whole law was but a schoolmaster to bring us to Christ. When the fullness of time arrived, and the world was ready for the event, we have next the full and perfect revelation of the paternal character and government of God, as the infinite, all-perfect, and living FATHER of His intelligent creatures, as one family, given to the world by the living SON! After making known this character, and clothing it in the rich beauty of its own moral perfections, it seems as though it would have been sufficient simply to have called upon us to imitate the Father, without any thing more! But as if to astonish the world by a rich and sublime exhibition of divine exuberance, and sink Heathenism into contempt, and obscure its philosophers in the brightness of the blaze, He has given us all the moral duties adapted to every possible condition of life! And even, as if all this were not enough, the living SON, as the brightness of the FATHER's glory, and the expressed image of His person, has set before us a brilliant and stainless example, rendering to Him

a perfect obedience, by living the precepts he taught through life, and by exhibiting the spirit-grandeur of their sustaining power in the hour of death ! There he fulfilled his noblest and most difficult precept for us to perform, and under the most trying and aggravating circumstances that can possibly fall to the lot of man. Not only were they his bitter enemies, who had smitten him with the palms of their hands, spit in his face, clothed him in mock royalty, crowned him with thorns, and nailed him to the cross, but they were his cruel, tormenting murderers, who reviled, mocked, and cursed him in his agonizing pains, and even gave him vinegar, mingled with gall, to drink ! He had taught others to love, bless, and forgive their enemies ! But will he, *can* he, do this to his murderers ? His doctrine triumphs, and the righteous LORD returns even double blessings on their heads, in that prayer of prayers, “ Father, forgive them, for they know not what they do ! ” Still more : his love, as the closing exhibition of his FATHER’S unchanging affections, moved him to lay down for them his life ! and his doctrine was at that moment crowned with immortality, and the GREAT MASTER was made perfect through sufferings !

“ He dies ! the friend of sinners dies !

Lo ! Salem’s daughters weep around ;

A solemn darkness veils the skies !

A sudden trembling shakes the ground

* “Here’s love and grief beyond degree,
The Lord of glory dies for men !
But lo ! what sudden joys we see,
Jesus the dead revives again.

The righteous Lord forsakes the tomb,
The tomb, in vain, forbids his rise ;
Cherubic legions guard him home,
And shout him welcome to the skies !”

We are creatures of habit and of imitation. These are the two great impulsive energies of our being, and hence our characters and habits become gradually and imperceptibly like those of the persons we love, and with whom we associate. How natural, then, and even *indispensably* necessary to beings constituted as we are, and feeling the deep impression and the high capability of an endless progression and improvement of our intellectual and moral powers, that we should have, not only all the varied beauties and perfections in the volume of Nature, but all the diversified beauties and perfections of the paternal character of the Creator, and the perfect example of the Son placed before us for our study and imitation in the volume of Revelation ! The one is just as indispensable as the other. The one is the fountain of infinite Matter in all the blended harmonies of its physical attributes and perfections ; and the other is the fountain of infinite Mind in all the blended harmonies of its moral attributes and perfections. To enable man to rise to the

highest dignity and grandeur of his intellectual and moral nature, both volumes are placed before us for our contemplation, happiness, and unceasing delight. They are the intellectual and moral food of the soul.

The Master has mingled in his example just so much of the perfections of the parent Creator as is adapted to our finite capacity, and which the highest and most perfect state of human society on earth is destined to attain in some future age. It is a kingdom of righteousness and peace in the soul, which must swallow up in its march all other kingdoms, laws, and governments on earth, and stand supreme in its own unrivaled beauty. The gradually softening down of human laws, all tending toward mercy, philanthropy, and the melioration of human woes, portend that future day. Hence we pray the FATHER, "*Thy kingdom come, thy will be done in earth as it is in heaven.*" Hence prayer and divine worship in all its forms are not intended to gain the favor of, or change, the paternal Creator. They were only instituted as a means by which we may hold converse with the Parent-fountain and center of all moral goodness and perfection, so that through the instruction and example of the Master we may gradually improve our intellectual and moral capacities by becoming more and more transformed to His perfect image, from glory to glory. The more we hold converse with—the more we love and contemplate such a perfect character, the more we will, as a matter of habit and

imitation, become like him, even as we form our character like those friends we love and with whom we associate in the social endearments of life; or as we form an imperfect or even a bad character according to the company we keep. To form the noblest and most amiable character, we must have the noblest and most amiable copy before us as an example for us to follow.

Should the natural sun be blotted out from the firmament, and the world robed in night, how gloomy, how melancholy, would be our condition! And how inconsistent would it be for the combined world to endeavor to produce vegetation by the light and heat of torches! But would it not prove as disastrous and melancholy to the human race, and bring upon the soul a moral night of full as deep a gloom, and be equally inconsistent to blot out the SON OF RIGHTEOUSNESS from the moral firmament by destroying the Bible, and blotting out from human remembrance the precepts and the living example of the MASTER, and all knowledge of one God, and His all-perfect paternal character, and of a future state of existence; and then set up heathen characters to light the moral world, and as examples for us to emulate and follow?

The doctrine of the Master will stand the highest test of his own Golden Axiom. It is in all its precepts as self-evident a truth as the Axiom is a purely self-evident proposition. With a self-evident proposition I commenced my argument in the case of the lion and

the lamb, and the food adapted to the nature of each—with self-evident truths pressing around me on every hand I have pursued my course, fortifying each position as I passed along—and at last in a fertile field of boundless extent, blooming with self-evident truths in rich variety, and the noblest that the mind of man can conceive, I stand lost in amazement and wonder at their simplicity, harmony, and beauty, and their perfect adaptation to human wants and human happiness! And when I extend my thoughts to God, the fountain from whence they came, and confine my contemplations to His paternal character, I am lost to every thing else, and feel but one impulse, that of filial love and adoration. When the world, my dearest friends, and even my own children forsake me, here is yet my consolation and unshaken hope in one who can never change, nor cease to love and protect me. And when I forget Him who is the AUTHOR of my being, and the FATHER of my spirit, let my sky be darkened—my tongue cleave to the roof of my mouth, and mine arm fall from its shoulder-blade!

CHAPTER XVIII.

IF all mankind would practice the precepts of Christ, what a paradise would be this dark and distracted world of ours! Human governments would become extinguished and lost in the brightness of the Master's kingdom of love in the soul. LOVE would be the *Great, Supreme, Enthroned, and Ruling KING!* Wars, quarrels, fightings, and all crimes would cease; prisons be demolished, and locks, bolts, bars, and fetters—these sad emblems of crime and human woe—would be no more! The human race would become one great family of affectionate, united, and happy children, reflecting, in some measure, the perfections of the one great Father! This conclusion is no idle dream of a disturbed brain, but sober truth, beyond the power of mortal man to resist. TRIUMPHANT POWER is written in characters of immortal light and beauty on its front. Let all men obey the precepts of the divine MASTER, and who of mortal men is able to show that such will not be the result? If any, let him speak! Does the skeptic join with Volney and say, that no Christians, as yet, have ever obeyed, and brought about such a happy state of things among

themselves, but, on the contrary, differ, wrangle, and dispute about their religions, and all appeal to the volume of REVELATION for proof to sustain their views? But this objection amounts to nothing. The whole scientific world have ever differed, wrangled, and disputed about the various sciences, and they all appeal to the volume of NATURE for proof to sustain their views. But do these differences make the volume of NATURE false, and should it therefore be taken from their hands, or struck out of existence? Certainly not, but let them go on differing, wrangling, and disputing, but gradually progressing in Natural Science, till they come to perfection, and then all dissensions must end. Then these same evils among Christians do not in the least affect the MASTER'S doctrine; and let them go on differing and disputing, till they become perfect in Moral Science—till they come to perfection, and see eye to eye. A child cannot learn his letters and become a scholar in a day. And because the Master's doctrine is so elevated, pure, and perfect that no one has, as yet, perfectly learned and obeyed it, yet this is no reason it should be taken from their hands, or struck out of existence. Natural and Moral Science in the volumes of Nature and Revelation are both progressive, and may require ages to bring mankind to perfection in both. They are two very large Books, and cannot be read and understood in a day. Such objections would demolish all laws, governments,

and politics, about which men differ, wrangle, and constantly dispute. They have continued this for ages, and have not yet come to one form of government. But they are slowly and gradually improving, so let them go on; they will all end at last in the perfection of the Master's law of love, kindness, and philanthropy in some future age, and beat their swords into plow-shares, their spears into pruning-hooks, and learn war no more. All are advancing, so let them alone, for all that is not of the God of truth will come to naught.

I now candidly call upon the skeptic to try any one precept of the MASTER's doctrine he may choose by his own GOLDEN AXIOM, and he will in every instance find duty and happiness united in one. Here he may find precepts adapted to the day of prosperity—to the season of adversity—to the day of triumph, and the hour of defeat. He will find precepts adapted to his treatment of neighbors, friends, and enemies. He may there learn his duty to his superiors and inferiors, to husbands, wives, parents, and children, to himself, to the world, and to his God. He will find precepts adapted to comfort mourners, and sustain the aged and infirm. The doctrine of the Master is adapted to the day of health and sickness—to life in all its varied lights and shades, breathing love, peace, mercy, and kindness to all. And when the embers of life are feebly glimmering in the socket of existence—when all

human aid has failed, and the world, with all its scenes of written beauty, is receding from sight—when companions, parents, friends, and children, are standing around the dying bed, and as we shake with them the farewell hand of mortal separation, amid the falling tears of affection, the doctrine of the Master gives us the priceless consolation of an immortal hope, that points to future scenes beyond the grave, where we shall meet again with companions, parents, friends; and children—yes, with a redeemed, justified, and glorified world beyond the dominion of death and pain, and where tears shall be wiped from off all faces.

I seriously ask my skeptic friend, whether he does not ardently desire this doctrine of the MASTER to prove true? Could he sincerely believe it, would he not be a happier man? Is there any thing in all its precepts for human action in this life, or in the light they shed on an immortal life to come, that he could wish to alter? Suppose that two scrolls were now, or on his dying bed, placed in his hands, on one of which is written, “LIFE AND IMMORTALITY,” and on the other, “DEATH AND ANNIHILATION;” and suppose he is at liberty to decide his own destiny by a casting vote, which scroll would he deposit in the hands of his weeping friends, to be opened after his death, and deposited in the domestic or national archives? Let him pause and answer. Is there any amendment to the doctrine that he can suggest or offer as an improvement on the original

draft? Or can he invent or possibly conceive of one solitary good moral precept which I cannot show him in the doctrine of the MASTER? No—it is not in his power. The work is finished in absolute perfection, involving all that is noble in action, and uniting in one harmony all that is solid in time with all that is solid in eternity! There is nothing to add to its beauty—no improvement on the original conception. The MASTER’S doctrine is SELF-EVIDENT TRUTH, robed in its own immortal sublimity, and stands tested and approved by his own GOLDEN AXIOM. And there it will stand unshaken, when every thing unsolid in nature shall fall.

As this doctrine gives perfect peace when embraced and practiced, and unites duty and happiness in one, it is the true bread and water of life that came down from heaven, and they give life to the world. Is it not, I ask, the true moral food of the soul as really so as flesh is the food of the lion, and grass the food of the lamb? It is; and we can no more resist the conclusion of the one than we can that of the other. Did not the same Being, who is the FATHER of the mind, reveal, through His SON, the doctrine adapted to its nature and wants? Is not this just as certain, as that the lion’s and lamb’s bodies and adapted food were from the same Creator? I calmly ask, is there any way to avoid this conclusion? If so, let the skeptic gird himself to the task, send me his production, and

it shall receive real CHRISTIAN ATTENTION—he shall not be abused by me. But in Christian candor I tell him, that it cannot be done, for it is a self-evident proposition with which he has got to contend, and it is not in the power of man to demolish it.

It will not avail him in the least to say, that Jesus is not the author of every part of this doctrine ! Then who is ? It is immaterial who was made the medium through whom the FATHER revealed the perfections of His character, and gave the precepts to be practiced. I have considered Jesus only as the Agent. It is immaterial whether it was done through an Indian, a Negro, or a groveling Hottentot, it is still of God, and bears the impress of its high and immutable Origin. It points with an unerring finger to that Being as its Author, who comprehends the mind and its moral wants.

When I am dying with hunger, and a piece of bread is sent by some being of affection to my hand, I will not stop to ask, nor would I care, in what country or field on the globe it grew ; nor where it was prepared—whether in the gilded palace of the rich and refined, or in the humble wigwam of the rude Indian. It matters not to me who is made the messenger of communication—nor would I care that it was presented to me by the hand of an angel on a plate of gold, or by the barefoot orphan child in its humble basket. I care not, so long as I find that it is adapted to my

appetite and wants, removes my hunger, gives me strength and ease, and is to me the bread of life ! This is enough for me to know. Of what moment is it to *me*, when I am dying with thirst, and cold water is presented to my parched lips, to know who brought it ? I will not stop to ask from which of the crystal, bubbling springs from the great mountain-source it came—nor would I care that it was brought to me in a cup of gold, or in the rude Indian's wooden bowl ! I care not, so long as I find that it slakes my burning thirst, is adapted to my nature and wants, removes my distress and pain, and is to me the water of life. This is all I care to know.

It is, therefore, of no consequence to query whether each and every precept was revealed through the Redeemer. He has made a Revelation of the paternal character of God, of which he alone is the divine medium, and has taught precepts in perfect accordance with it, that no other man ever conceived. He has embodied the doctrine, denies that he is its author, but affirms it to be the doctrine of God—that He is its supreme Author, and that himself was only sent by the FATHER to reveal Him to the world, to do His will, to bear witness to the truth, and to finish His work. And it is finished in immortality, and stands unshaken in the living splendor of its own beauty. It is the bread of life from God above, and living water from the pure river of life, clear as crystal, proceeding from

the throne of God and of the Lamb. And as no man can comprehend his own mind, so it is not in his power to create a doctrine as its moral food, completely adapted to its appetite and wants. Hence it is proved to be a Revelation from the LIVING FATHER through the LIVING SON. And well may the ROYAL MASTER exclaim: "My doctrine is not *mine*, but His that sent me. And if any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Whether I have proved conclusively or not the Scripture doctrines to be a divine Revelation, I now humbly submit, not only to the judgment of the Christian world, but also to the judgment and candor of skeptics to decide, and await the decision.

CHAPTER XIX.

HAVING brought the argument to a close, I would now say a few words to the Christian reader in relation to the superiority of the instructions of the MASTER over the teachings of all that were before him, whether of Heathen philosophers or Israel's favored sons, and shall also notice his magnanimous death, compared with that of any other. And here I would distinctly remark, that his instructions were superior over all others, as we have seen, because they unite duty and happiness in one, being completely applicable to man's duty and interest in time, and his final destination in eternity. They are the alpha and omega of his entire being. They meet his moral wants, and are the food of the soul in prosperity and adversity, in joy and sorrow, in health and sickness, through life, and in the hour of death. But the instructions of men who lived before him were confined to these mortal shores, and principally pertained to objects and scenes of momentary duration. If they ventured a hope beyond the boundaries of the tomb, it was but a hope founded on conjecture, and the trembling thought, soaring on pinions of doubt and uncer-

tainty in that dread abode, saw nothing but a land of shadows—a beamless eternity—where the sweet-blushing light of breaking day should never crimson its orient skies ! There is in the human bosom an aching void which nothing on earth can fill—a spark, which nothing but the unshaken faith and hope of eternal life can kindle up and brighten to a flame. This immortal life, through a resurrection, was revealed and established in the world by Jesus Christ alone.

Thousands of systems of philosophy had been invented by the wisest and best of Heathen men to satisfy the restless desires of the human soul, and afford mankind that happiness for which they yearned, but they all failed to discover in what that happiness consisted. Philosophy with her keen and searching eye surveyed the world. Immaterial how man was situated—immaterial whether he were rolling in the splendors of wealth, or a poor passing beggar from door to door, she saw in him the same discontent—the same lack of solid bliss. Station and power could not cure him—wealth and splendor could not hush his sighs. They believed the remedy to be in existence, and the realms of philosophy were searched to find it. They ransacked the archives of human invention and classic lore, and explored the fields of earthly science, but all in vain, for happiness was not there. Homer and Virgil sung their lofty muses in thoughts that burn. Demosthenes thundered, and Cicero shook the Roman Se-

nate with his voice ! Yes, they poured their rival bursts of eloquence on the world—shook Greece and Rome, and gathered their laurels of fame from the raptured and applauding crowd—but they all failed to remove discontent from the mind, and to plant in its stead the unfading flowers of happiness, peace, and joy.

The moral lessons of Seneca are in some respects valuable, and he even enforced them by his own example. The virtues, the instructions, the self-denials of Socrates through life, and his unbending fortitude in the hour of death, are so many examples of true magnanimity—of an elevation of soul to which few on earth attain. His moral instructions, too, were excellent, so far as they appertained to the conduct of men here on earth, and he even ventured a bold and lofty conjecture on human immortality—taught this doctrine to the last—drank the poison hemlock as a martyr to its sublimity—wrapped about him the drapery of his couch, and sunk in death as one that lies down to pleasant dreams. He died like a man ! Socrates despaired, however, unless the gods interfered, of arriving at the truth of a future being, while Cicero calls the hope of the resurrection the hope of worms ! Indeed, all Heathens deemed it incredible that God should raise the dead. Hence, all that the most distinguished Heathen philosophers have spoken or written, has failed to answer the wants of man as a creature of hope and desire. The whole stands in everlasting beggary compared with

that high order of instruction and light poured on the world by the great MASTER.

Homer sung battles, wars, heroes, and victories won in fields of carnage and blood. But Jesus Christ responded to the song of angels and shouted the victory of all human kind over death and sin, and pain, to immortal felicity in the highest heavens! Cicero's eloquence swayed the hearts of Romans; but the living eloquence of Jesus Christ shall one day sway the hearts of all, and kindle devotion in heavenly minds! They, like many others, only influenced a nation; but the precepts, example, death, and resurrection of Jesus Christ, shall not only influence, but renovate the world! Their instructions were confined to these mortal shores, are even now laid aside, and shall one day be buried in oblivion; but those of the MASTER embrace all periods of earth, from the creation down to the last vibrating pendulum of time, reach all conditions of men, surmount the ruins of the mouldering tomb, lay hold on eternity, and are destined to live immortal in kindred hearts.

Thus it appears, that the contrast between their teachings and the teachings of Jesus Christ, is not only great, but immortally sublime. While their instructions have been sinking into darkness and nothingness beneath the rolling wave of time, the instructions, precepts, and example of Jesus Christ, have withstood the shocks of empires, the convulsions of nations, the

rushing floods of infidelity, and are now towering above ruin and decay, and shining amid surrounding darkness and death, like the sun in his meridian strength and splendor. Such is the character of his instructions for our direction here below, and how far he soars beyond the reach of any of his predecessors even in the development of moral duties and obligations! But how shall we suppress our astonishment, when we see his instructions on a future state of being, so infinitely transcend all that has ever been delivered by man! Without hesitating, he surmounts the dark barriers of the grave, pours a flood of light and glory on that dread futurity that borders upon it, and takes the sting of death away.

If we compare the MASTER with the Jewish prophets and teachers, even here we shall find that their instructions bear but little comparison in relation to importance, purity, and interest, with those delivered by him. They spake of earthly duties and obligations adapted to the condition of their nation, but just emerging from Heathenism—duties adapted to that dark age, and confined to this momentary being; but the MASTER spake of things heavenly, incorruptible, undefiled, and that fade not away. They taught, “an eye for an eye, and a tooth for a tooth;” to “love thy neighbor and hate thine enemy.” But the Master said, “Resist not evil, but love, pray for, and bless your enemies, and be perfect even as your Father which is in heaven is perfect.”

His instructions, as we have elsewhere seen, are a complete triumph over all selfishness in the human heart. They exalt and sublimate virtue, and debase and tread down vice in the dust. They are calculated to refine and elevate the affections, and bring them into a unison with, and a resemblance to, those of the universal FATHER.

He labored to turn the human mind into the path of peace and joy, and to open in the human soul the channels of life and enjoyment to the parent fountain above, and bade it drink in the pure crystal streams of everlasting life and love, that flow from thence, and thus make the human mind a recipient and constant partaker of the exalted felicity of heaven. He labored by both precept and example to make the family of man on earth resemble the glorified family immortal.

Nor did he stop here—sensible of the unsatisfying nature of wealth, and of all the momentary and external enjoyments of earth which generations had been, for successive ages, pursuing, as the only path to true bliss, Jesus Christ tore away the vail of darkness that conceals eternity from time, and poured upon the unbroken night of mind the crimson dawn of immortal day. He taught the human race that happiness was inward, and not of an outward nature—that the human mind was the inward world where happiness alone could gain a residence—the field of inward beauty, where the seeds of contentment and bliss must be early sown—the only

soil where they could flourish in unfading bloom, and become a garden of delights. Here were the green pastures beside the still waters, where he, as our shepherd leads us, and where we are sheltered from the outward storms of this tempestuous world.

Nor did he stop here! He so ranged earth and heaven that nothing in their vast abode escaped his searching mind. He saw parents and children, companions and friends, standing together on the brink of the grave, and trembling at its silence and darkness. He saw, one after another, committed to its cold and silent bosom, and the hearts of the living rent with agony as they looked their last farewell, without a ray of hope to pierce the shades of death, or to presage a future world. They looked upon death as the universal destroyer, whose icy hand might extinguish not only the wasting lamp of life, but also the bright and burning flame of reason, thought, and affection. He saw the fond mother stand pensive at the dying bed of her only son. He saw her kiss his burning brow. He saw her shake silently the last adieu, and with a pang that a mother's heart alone can feel, he saw her resign him to the silent grave, where the light of immortal day perchance might never dawn.

To ease the pangs of parting friendship, that were rending millions of hearts at the bed of death, he proclaimed the doctrine of life and immortality beyond the darkness of the tomb, but to establish it in the

world, he was sensible that his life must be taken away by public authority, so that none could dispute the testimony of those who saw him die. He knew, that the abuse, mockery, and insults of an excited mob awaited him. He knew that Jews and Gentiles—the *world* would be arrayed against him, and thirsting for his blood. He knew that his own disciples would forsake him in that hour of peril. He knew that there would be none to stand by him, except a few obscure friends, who could do but little to sustain him, by administering to his wants. He knew that he should be condemned to a most disgraceful and ignominious death. He knew that his hands and feet would be nailed to the cross. He knew that he had nothing to expect from earth.

He saw all this mass of suffering on the one hand; and the pangs of parting friendship, and the bleeding hearts of mourners on the other. To relieve their distress at the bed of death, by giving them the faith and hope of a future world, he knew would cost him his life, and such sufferings as never fall to the lot of man. He knew the price, and he resolved to pay it. He stood alone in the world, supporting himself by conscious rectitude, and walked forth in his own unrivaled greatness. He revealed and openly taught the benevolent character and unchanging perfections of God. He boldly represented Him as the universal FATHER, kind to all, even to the evil and unthankful,

and as manifesting the greatness of His love in giving His SON to die for the world. In opposition to the religious doctrines of the day, he proclaimed the will and counsel of God to be the salvation of all men through the taking away the sin of the world. In all this we perceive that the philanthropy and benevolence of the MASTER reigned universal and supreme.

He exposed the selfishness of man by the parable of hiring laborers in a vineyard. He reproved the self-righteousness and hypocrisy of the Pharisees, by declaring, that he came not to call the righteous, but sinners to repentance. Every scheme they laid to catch him in his words, he exposed by a single sentence, so as to bring shame and confusion upon his designing enemies. By images the most familiar, by parables the most alluring, pressed upon the conscience and the heart, did he constantly entertain, instruct, and reprove his hearers. Well might even his enemies exclaim, "Never man spake like this man!"

His greatness in courage and firmness was only equalled by his philanthropy and benevolence. Having finished his instructions applicable to all the duties of earth—having revealed the character, will, and purposes of the FATHER, in relation to His intelligent offspring, and their final destination in the immortal world—having declared that he was sent to save the world—that the Lamb of God taketh away the sin of

the world—that in the resurrection we shall be as the angels of God in heaven, die no more, and be the children of God, being the children of the resurrection—that the last enemy, *death*, shall be destroyed, and all things in heaven and in earth shall be subdued to God, and that God shall be all in all—having taught all that was necessary, in regard to the character of God, the duty of man, and all that constitutes human happiness on earth—having pointed the dying man, and the bereaved heart, to more elevated and enduring scenes in eternity, where they should meet again beyond the dominion of death, and sin, and pain—having spoken as never man spake in things pertaining both to time and eternity, with a bold and undaunted mind, which the combined threatenings and terrors of earth could neither overawe nor shake; the MASTER ascended Calvary to seal his instructions, and to close the interesting drama of his spotless life, by exhibiting to earth and heaven, to men and angels, the last, but shocking scene—the overwhelming tortures of the crucifixion hour, amid the vilest insults and mockeries of men.

From his trial at the bar of Pilate, through every insult and outrage—such as a crown of thorns, a mock robe of royalty, a bowing of the knee, and in mockery hailing him King of the Jews! spitting in his face, and blindfolding, buffeting, and smiting him with the palms of the hand—through every outrageous insult

of a disordered mob, to his being nailed to the wood, not a single complaint escapes him. Throughout the whole he maintained his magnanimity and greatness. Extended on the cross, the last solemn scene is now gathering around him. The morning sun rolls back his chariot, spreads sackcloth upon his brilliant disc, and bids darkness shroud the world in gloom ! And as if to give interest of the most momentous character to the events transpiring on Calvary, all nature seems to suspend her operations, and there bring to a center all that is grand, awful, and sublime in her realms ! At the magnanimity of the royal sufferer men gaze with astonishment ! On him heaven looks with all her eyes, and all the powers of the universe are roused into the most intense action, and absorbed in the interest of one single scene ! Though crowned with thorns, nailed to the cross, and placed between two thieves, to obscure his glory and cover him with disgrace ; yet it was in vain that mortals labored to dim the moral splendor of his character or to eclipse his unrivaled fame—his intrinsic worth. Even Nature wiped away the shame—hovered in darkness and wild terror over his cross—clothed the midday sun in night—frowning, spoke in the earthquake's rumbling thunder, and sustained the majesty and honor of God's dying son ! Worn down by slow, excruciating tortures, and the lamp of life just ready to expire, he prayed for his murderers, bowed his head, and resigned his

spirit. His foes were struck with consternation, smote their breasts expressive of sorrow, while the centurian exclaimed, surely this was a righteous man ! The last words of the dying MASTER were, "It is finished." And well may an infidel writer exclaim—"Socrates died like a man, but Jesus Christ died like a god."

He was consigned to the tomb, and to prevent imposition, Roman soldiers were stationed to guard it, and hold the Prince of Life in death. They were soldiers, whose business it was to die—soldiers who had been brought up on tented fields of war, who had stood firm as rock against the shock of battle, and unmoved heard its thunders break and roll. Such men as these, and who had never quailed beneath the glance of a mortal eye, were the guard around that tomb. On the morning of the third day the guardian angel of Jesus Christ was despatched from the Eternal Throne. As he descended an earthquake shook creation. He approached the tomb of the holy Sleeper and stood before it ! He stretches out his scepter and smites the sepulcher ! Its moss-grown covering rends asunder, and the cerements of the dead are burst ! He calls to the silent inhabitant within ! His energizing voice echoes along the cold, damp vault of death, and arouses the Sleeper into action ! He rolled back the stone from the door of the sepulcher and sat upon it ! His countenance was like the lightning and his raiment white as snow, and for fear of him the keepers did

shake and become as dead men !” The MASTER is alive for evermore, beyond the ruins of death, and reigns in the spirit and power of his doctrine in the hearts of men.

The human race, though fleeing like shadows over the plain, are still in pursuit of happiness, and are too often striving to obtain it in the momentary objects of this fleeting existence. Some seek for happiness in riches, some in stations of office and honor, some in science and eloquence, some in the breath of fame, some seek for it in deeds of valor on fields of carnage and blood, and some on the thundering battle-ship that proudly rides the ocean, and thus wreath their mortal brow with laurels watered by the widow’s tears. But riches are perishable, stations of honor must soon be resigned, the tongue of eloquence must be stilled in perpetual silence, fame, like beauty, must be laid in the cold grave, proud laurels plucked from fields of war must soon wither and fade, and all the cares and anxieties that pervade the bosom or distress the mind must be hushed forever !

But that happiness, which the doctrine of the MASTER imparts, shall never, never fade, nor pass off like the vision of a day ; but it shall sustain and cheer us through life, beat the last feeble pulse of mortal joy, and brighten our longing hope for a future world as the dark shadows of death are gathering around us. This happiness is an antepast of heaven. It shall

wrap around us, in the mortal hour, a drapery not of earth, and through a resurrection introduce us into heaven our final home, and be the companion of our bosoms

“ While life and thought and being last,
Or immortality endures.”

This happiness is as imperishable as that God and Father from whom it emanates. It shall live when the scenes of earth are no more ! It shall flourish when all sublunary beauty decays ! It shall roll on in immortal triumph when globes are stopped in their mighty course ! It shall be remembered when all that we once valued on earth is forgotten. It shall shine with new accessions of splendor when the sun sleeps in his clouds as a winding sheet, and when the stars that burn like embers on heaven's broad hearth, are extinguished in night. It shall live immortal when death itself shall die and be no more.

CHAPTER XX.

SINCE preparing the principal part of the preceding pages for the press, a gentleman from Boston has put into my hands, for a day or two, a volume containing a series of letters between Miss Martineau and Mr. Atkinson, both of England. The work is decidedly Atheistic in its character. As nearly as I can recollect, the Authors state that it was in reality a private correspondence between them for their own individual edification, without any intention originally of publishing it to the world. It is well, perhaps, that they make this statement, for, though the work needs compression throughout, yet I must confess, that the peculiar formality and arrangement of the subject matter of these letters, would naturally lead almost any scholar to the conclusion, that they were originally written expressly for publication. The subject matter, however, must at least have undergone a careful revision and arrangement in order to have changed it from the natural, careless style of a private letter correspondence, between familiar friends, into its present guarded and formal costume.

I am not *personally* acquainted with Miss Martineau,

but have long known her by reputation as a chaste, and even eloquent writer, capable of much original thought, and, as one of her admirers, I must confess, that I have ever read her productions with interest and pleasure. But how changed the scene! How great is my disappointment to read her present thoughts! It seems as though her gifted pen had lost the beauty and harmony of its rich song, by which she has so long not only edified, but charmed the literary world. She is certainly the last among the talented and literary ladies of the age, who I could have supposed, would have resigned the cheering faith—the fond, and ever-pleasing hope of a future, never-ending state of existence, and embraced the cold, dreary, and cheerless doctrine of Atheism! I could not have dreamed, that Miss Martineau, who possesses a heart so warm in its throbbings, a soul so noble, so generous, and high in its moral and intellectual aspirations, and that has the love of life, and the principles of glory so deeply rooted in its nature, could ever have let go her eager grasp on a blissful immortality—resigned the lofty thought of an endless progression and expansion of the soul in mental and moral power and beauty, and welcomed to her bosom the horrid thought of annihilation—the gloomy contemplation of an eternal tomb!—Though I deeply deplore the sad change, yet I do not censure her for the course she has taken. We are, in a great measure, the creatures of surrounding circumstances, and it is

not in our power to *believe* or *disbelieve* what we please ; but our minds are forced to bow to the weight of evidence, or to what appears to us as truth. Were this part of moral philosophy well understood by clergymen generally, we should witness less of bigotry, intolerance, and denunciation.

Miss Martineau has been unquestionably driven by the force of a false and inconsistent theology from a belief in Christianity to her present position. This her letters incidentally, yet clearly teach. She has taken for granted, that human creeds are based upon the Bible. She has yielded in this respect to the force of early religious education, and read her Bible in the light of human formulas of faith. This impression she still retains, and believes, that the Scriptures teach that *create* means to bring *something* into existence from *nothing*—that all things are to be annihilated, together with the whole animal chain, except man—that man is a fallen and totally depraved creature through the personal act of Adam and Eve—that sin is infinite—that Christ is the eternal God, and made an infinite atonement for infinite sin to save mankind from endless wo—that the destiny of the human race in eternity is suspended on their free-will, and that endless punishment will be the final doom of a large portion of our race. I have only to say, that these doctrines, though found in the creeds of men, are not contained in divine Revelation. The Bible reveals no punish-

ment whatever for any of our race beyond the grave, but that all, through death and a subsequent and immediate resurrection, not in this *natural*, but in a *spiritual* and *immortal body*, will be introduced into a future state of being *in the nature of angels*, which will constitute our NEW BIRTH.

This is a triumphant faith, a pleasing hope, and these doctrines of the Master are the true food of the soul, because they unite our duty and happiness in one. But does the doctrine of annihilation—that death is, indeed, the final end of man, afford unbroken happiness, peace, and solid joy to the mind? Is there any consolation to be derived from the doctrine, either in life, or at the bed of death, that we shall never! no, never meet again with parents and children, bosom companions and social friends, in a future scene beyond the dominion of death and pain? never meet again with those master minds, those noble spirits of exalted thought and deep-stirring affection who have gone to the grave, or with those, so dear to us, who yet linger on earth? No! it is a cup of mingled wormwood and gall presented to the lips—a table spread with loathsome food that poisons every solid joy—paralyzes the voice of consolation, and the heaving sighs, even of the honest Atheist, are but his unceasing prayer, that the whole may pass from him. This doctrine, then, of more than seven-fold gloom, is not the bread and water of life, is not the true food of the soul, because it can-

not unite duty and happiness in one. No! it is the bread and water of UTTER DEATH robed in its own horrors—is not adapted to man as a social, intellectual, and moral being, and in the face of a philosophical Axiom is proved false.

Of Mr. Atkinson I have never before heard, but this may not be owing to any want of celebrity as a scholar and author in his own country, nor in the United States, but to the circumstance of my having of late years pretty much given up *reading*, and turned my attention almost exclusively to *thinking*. But whenever a book falls into my hands from a source having any claims to originality, I am eager to know its contents. As such, I have given this book a hasty perusal, and taken a few notes as I passed along; and these are all the data I have now before me as a guide to any remarks I have already made, or may yet offer. Miss Martineau appears in this work merely as an inquirer, and Mr. Atkinson as the respondent to, and expounder of the queries and difficulties she presents.

Mr. Atkinson says (page 16), "Mind is the consequence or product of the material man, its existence depending on the action of the brain!" At page 18, he says, "When a glass of wine turns a wise man into a fool, is it not clear that the result is the consequence of a change in the material conditions? The thoughts and will are changed. Another glass, and even consciousness is laid at rest—no longer exists;

and hence, such existence is clearly but a temporary and dependent condition—as much so, as light or heat, fragrance, beauty, or any electric or magnetic phenomena. The same reasoning which induces the conclusion, that the brain is the instrument of the mind, must force a consistent man to conclude that the steam-engine is not the machine producing, but the instrument of that which is produced by its action; or that a galvanic apparatus is the instrument of a galvanic will or power. Men turn nature topsy-turvey; take effects for causes to suit their fancies, in defiance of reason, and all clear and true analogy. Shall we suppose that the music plays itself, and uses the instrument to show forth its powers; not the power of the instrument, but its own powers? Shall we suppose a spirit not the growth of the body, but got there, we know not how—all manifest imperfections being only the imperfections of the instrument—that all spirit or mind is, in reality, pure and equal; and by the same reasoning, or conclusions without reasoning, are we to imagine the great spirit of the universe all perfection? and that all evil, pain, blight, death, etc., are the defects of the instruments of Nature?”

I have made the above full quotation, so that the reader may have one fair specimen of his position and mode of reasoning. Mr. Atkinson takes the position in his book, as we see above, that the mind of man is the *effect* of an organized brain as the *cause* of its tem-

porary and dependent existence. But of this assumed position he has not, in a single instance, throughout his book, offered any proof whatever. Were it not for the circumstance that I have given this well-known position of the Atheist, among several others, a thorough consideration in the first ninety-one pages of this volume, I would cheerfully answer Mr. Atkinson here. I must, therefore, refer him and Miss Martineau to my argument there presented as an utter refutation of his assumed position, and as decidedly so as though his book had lain before me when I penned it. One thing I regret, that Mr. Atkinson, while he assumes the position that mind is the effect of the brain, ridicules those who entertain a contrary opinion, by making comparisons that are not only ludicrous, but wholly irrelevant to the subject. In reply to these, I would, in the first place, kindly remind him, that ridicule is not argument, and that the sword of satire is two-edged, and cuts both ways.

Mr. Atkinson asks, "When a glass of wine turns a wise man into a fool, is it not clear that the result is the consequence of a change in the material conditions?" I reply that it certainly is, for the mind is not an *immateriality*, but the highest and most subtile *materiality* in the universe, whose nature is self-motion. A glass of wine may, therefore, produce an effect upon its material condition. Mr. Atkinson proceeds, "Another glass, and even consciousness is laid at

rest—no longer exists; and hence, such existence is clearly but a temporary condition.” Does he here mean by *consciousness no longer existing*, that the mind has ceased to exist? If so, I assure him that the body will never again be reanimated, and Mr. Atkinson’s thinking brain of flesh and blood will never more resume its mental functions. Yet, after all, though “*consciousness no longer exists*,” still this drunken man sobers again, becomes conscious, and the “fool” is once more transformed into “a wise man!” But if Mr. Atkinson says, that by *consciousness* he only means a perception of what is passing in the mind, such as *thought, reason, and understanding*, I reply, that these are not mind, but the results of mind when in its natural self-motion. But what evidence, I ask, is this of a temporary existence of the mind, or that it is dependent upon the brain for its existence? No evidence at all. Is it not directly the reverse of this, and does not the brain depend for its temporary existence upon the living mind that developed it.

Perhaps I may not understand what he means in this case, by “a temporary and dependent existence.” Does he mean, that the mind and body will not always remain united on earth? This we all knew before. Or does he mean, that as the mind was seriously affected by the wine, through some change in the material conditions, that this prove its annihilation? But does not Mr. Atkinson perceive that the various

elementary particles of the body were also affected, through this wine, by a change in their material conditions, and is this evidence, that these will be annihilated? This he will not admit, for he deems the annihilation of matter impossible. What evidence then, I ask, has he presented of the annihilation of mind? None at all, for matter, by a change in its material conditions, does not lose its immortality. Then for the same reason, why should mind lose its immortality on account of any material change? Let Mr. Atkinson answer.

What Mr. Atkinson says about the steam-engine, the galvanic apparatus, and the instrument of music is, as to comparison, entirely irrelevant to the subject. All these instruments were designed and constructed by intelligent machinists, through the means of external impressions on dead matter. As these were not produced by internal development in nature, through the energy of the living mind, so they utterly fail, as rational comparisons, to show that the brain is not the instrument of that mind which developed it. Why condemn Paley's *watch-story comparison*, and then by another dash of the pen, give it full sanction?

That the inconsistency of comparing dead machinery to a human body or brain may be perceived, I will notice one of them. Mr. Atkinson asks: "Shall we suppose that the music plays itself, and uses the instrument to show forth its powers—not the power of

the instrument, but its own powers?" In reply I would ask Mr. Atkinson, whether the instrument plays the music, as the brain, in *his opinion*, plays thought? I must confess that I am at a loss to see how a piece of *dead, inert* furniture, in the form of an instrument, could start, all at once, self-moved into action, and play a tune! He thinks the *music* cannot play the instrument! and I think that the *instrument* cannot play the music! As we are now even in our thoughts, we must proceed to seek the cause of this music. The instrument was planned by a mind possessing the powers of music in itself. The mind moved the hands in an intelligent manner, and the instrument, by the use of tools, was constructed. In the next place, a mind, possessing all the powers of music in itself, moved the fingers, and made the instrument respond to all the harmonies that existed in the player's mind. So it appears, after all, "that *music* in the mind used the instrument to show forth its own powers!" If this be not so, then surely the instrument would play as skillfully under the energy of a Hottentot as under the touch of Ole Bull. Mr. Atkinson says (page 198): "You have the bird's mind in its song, and you have the man's *mind in his song*." I then ask, is not Ole Bull's musical mind in the song he forces from his violin? and has not Mr. Atkinson at last furnished full proof "that the music plays the instrument, to show forth its own powers?"

The story of Mr. Crosse producing a creature, called the *acarus*, by galvanic process, is stated in the appendix by Miss Martineau. As the author of the "Vestiges of Creation" has done the same in his work, so I would refer Miss Martineau to my remarks upon this subject, page 53 to 57 of this volume, where the production of the *acarus* is fully considered.

It seems as though Mr. Atkinson was inclined to throw a veil of mystery over every thing that concerns an intelligent Creator, as a first or primary cause. And, on the other hand, what all sane persons must naturally know, he sometimes undertakes to inform them. The two following examples will suffice to show this. He says (page 7): "We know nothing fundamental of nature, nor can we conceive any thing of the nature of the primary cause. We know not, nor can we know, what things really are, but only what they appear to us, and the relation of their appearances. The forms of these relations we term laws. Whatever is, must have a form of being and action. It cannot be what it is not, but must be subject to the form or law of its constitution."

In reply to the above, I would say, that all *primary* causes are *invisible*, and yet of these we know just as much as we do of their visible effects or appearance, because they must stand in relation to their primal cause or causes. *Mind* is as easily comprehended as the *body*, which is but its developed effect, and uner-

ringly determines the form of the mind's invisible organism. When he says, "Whatever is, must have a form of being and action—*it cannot be what it is not!*" I would ask him, who does not know this? And why does he condescend to favor the public with this information?

He says (page 186): "Time, space, and causation are ultimate facts recognized by appropriate faculties of mind." I should like to see him prove this. If they are *facts*, then they must be *effects*; and if effects, what, I ask, caused them? I pause for an explanation. Nor can I possibly conceive that they are even *primal facts*, any more than "*ultimate facts*." He proceeds: "*Creation* is a distinct idea from *causation*, or the doings of innate and self-existent powers and tendencies of matter, and, like immateriality of being, is a fancy wholly unrealizable—an absurdity arising out of confusion of ideas from false analogy. A man models or reconstructs what is, but does not create. His mind and will are wholly a result and consequent, and not a primitive determining cause."

If "*creation* is a distinct idea from *causation*," I should like to hear Mr. Atkinson explain in what sense. When all visible substances are removed from a room, we say there is nothing in it—it is empty. Yet we know that it is filled with air. Now, should solid and visible substances be produced from air, we could, in the common acceptance of the term, say, "they were

created out of nothing.” If it requires, as Newton computes, about four millions of the particles of our air to make a speck as large as a grain of sand just visible to the naked eye, and if electricity is, as it is computed to be, seven hundred thousand times finer than air, then surely, to produce solid and visible substances out of electricity, we could at least tolerate the common mode of expression, that “*all things are created out of nothing.*” But in what sense would *creation*, in this case, be distinct from *causation*, as it is used in the Scriptures? If he, however, means by the idea of creation the bringing of all things into existence from *nothing*, in the full and absolute sense of the term, then I have only to inform him that the Scriptures do not in a single instance use the word *create* in such a sense. He speaks of “the doings of innate powers and tendencies of matter.” If he means of dead or inert matter, I would merely remind him that his assertion is entirely gratuitous, and requires proof to support it. What he says about man’s *mind* and *will* being wholly a *result* and *consequent*, and not a primitive determining cause, is bare assertion, without any ingenuous appeal to facts to sustain him, and, to use his own language, is “confounding causes with effects, and to lose the little sense which we have.” Mr. Atkinson, to use his own language, “turns nature topsy-turvy—takes causes for effects, to suit his fancy, in defiance of reason and all clear and true analogy.”

He says (page 198), "The mind, evolved from the material of the brain, is an impress of nature, and corresponds with nature and principles of the world without, rising from the outward perception of things to the workings of principles and laws." I would ask Mr. Atkinson, how the mind as an *effect*, evolved from the brain, could be an impress of nature, which he contends is a *cause*? If the mind be an *impress* of nature, and *corresponds* with nature and the principles of the world without, then his argument involves the idea, that there is in nature an infinite Mind evolved from an infinite brain, and with which the finite mind and brain of man correspond as an exact impress, or as a type from the prototype. So Mr. Atkinson has at last admitted an infinite Intelligence! And as he means, that all in man, both mind and body, corresponds as an impress with all nature and the principles of the world without, so he has advanced the truth, but in a complete "topsy-turvey" form! If he had simply admitted mind in man to be the *cause*, and his brain the developed *effect*, he would exactly, by a *chance blow*, have hit for once the truth in all its consistent harmony and beauty.

He proceeds: "The mind depends on the condition of the brain, the brain on the condition of the rest of the body—food, stomach, digestion, air, exercise, etc." In reply, I would ask Mr. Atkinson what more evidence is there that the mind depends on the condition of the

brain and other parts, than that the brain and vital forces depend on the condition and action of the mind? None. Do not the mind and body reciprocally affect each other? Melancholy and grief have disturbed the vital forces, engendered consumption, impaired digestion, and brought on dyspepsia, have caused liver complaints and spinal difficulties, and by these various diseases have sent millions to their graves. Distress of mind has often brought on a brain fever, and destroyed that mighty organ. The mind has repeatedly, by one single impression, produced apoplexy, a congestion of the brain, and caused instant death. The mind often acts even upon itself and causes derangement. As the mind then can affect the brain, stomach, and, indeed, the whole body, and as readily as the body in its several parts can affect the mind, is not the contrary assertion to that of Mr. Atkinson equally true, that the brain, stomach, and even the vital force depend on the condition of the mind? If not, let him show the contrary. What evidence, then, has he produced, that mind is the *effect*, and brain the *cause*? None, whatever; nor is it in his power to produce a scrap of testimony to sustain his position.

Mr. Atkinson has, throughout his book, continued to make assertions—"that mind is not an entity acting independently of the body;" "that mind is the consequence of the material man;" "that its existence depends on the action of the brain;" "that it is not

a thing having a seat or home in the brain ;” “ that it is but the manifestation or expression of the brain ;” “ that the brain is not, as even some phrenologists have asserted, the instrument of the mind ;” “ that the existence of the mind is clearly but a dependent and temporary condition ;” “ that the mind is evolved from the material of the brain.” His object in making these assertions is manifestly this : he desires to produce an impression, that as mind is only a temporary effect, depending for its existence on an organized brain, so death will terminate its existence forever, and hence the idea, that there is an infinite Mind, is not only impossible but preposterous. It is certainly unfortunate for Mr. Atkinson, that in all his assertions, that mind is the effect of the material brain, he has not, in a single instance, furnished any proof whatever to sustain them. He has not even attempted to prove the truth of his assertions. He merely makes them, introduces a few irrelevant comparisons, forces their inconsistencies upon his opposers, and then ridicules them for the position in which he fancies that his comparisons have placed them.

I deeply regret that the book of Miss Martineau and Mr. Atkinson was not before me when I commenced the present volume, so that I could have given it a more regular and extended notice than the one here presented, which was prepared after the principal part of the work was stereotyped. But even as the

matter now stands in the body of the work, I consider it a fair refutation of Mr. Atkinson's principal positions, though penned without any reference whatever to his book.

Though divine Revelation and inspiration are both contemned by Miss Martineau and Mr. Atkinson, yet in the appendix they furnish many wonderful instances of several individuals, who, in a certain state of mind, performed wonders and foretold events that equal, if not surpass, any recorded in the Scriptures by inspired men! Why, then, I ask, may not the Bible be true, and on what ground of mystery do the authors of these letters reject it? If they condemn the believers in the Bible for their credulity, then on what ground do they justify it in themselves? Let them answer. We pause for a reply.

In conclusion, I would inform the public, that I have consented to make it the principal business of my life, in future, to defend the existence of a God, human immortality, and the truth of the Scriptures as a divine Revelation, against the assaults of skepticism in all its forms; and I trust that its advocates will not only find in me a ready, but a benevolent and charitable opponent. "I am set for the defense of the Gospel, for I am not ashamed of the Gospel of Christ."

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